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PREFACE

Our epoch is marked by unremitting class struggle and deep antagonism between two systems — socialism and capitalism. This antagonism reveals itself in different areas of social and political life, i. e. in economy, politics, social and cultural activities, relations among nationalities and religion.

The insurmountable current of revolutionary transformations has brought about profound changes in the world. The Soviet Union's economic and socio-political potentials are growing steadily along with those of other socialist countries as they confidently move toward the creation of a new society, while their international reputation is also growing. The world's socialist systems have immeasurably strengthened their solidarity with the workers and the national-liberation movement aimed against imperialism.

Capitalism, being in a state of prolonged crisis, is irreversibly losing its ideological and political positions; while the world's socialist systems, incorporating as they do the best of revolutionary and progressive traditions, steadily lead ahead the advanced forces of humanity, gaining ever-new victories in the great struggle for people's minds and hearts.

Striving to discredit Marxist-Leninist ideas and socialist gains the imperialist propaganda spares no effort in trying to poison the soviet people's consciousness with slander about the soviet way of life and casting aspersions on socialism. It attempts to whitewash imperialism and its predatory inhuman policies with the help of the most sophisticated methods and technical aids. Misinformation and falsifications, provocations and blackmail,

ideological subversion and psychological pressure — all these are being used.

Unable to counteract the firm advance of socialism, the reactionary imperialist circles do their utmost to poison the international climate, bring the world back to the "cold war" period and weaken the forces of peace, democracy and socialism.

In his report to the 26th Congress of the CPSU, held in Moscow from February 23 till March 3, 1981, L. Brezhnev, General Secretary of the CPSU noted: "The imperialists and their accomplices are systematically conducting hostile campaigns against the socialist countries. They malign and distort everything that goes on in them. For them the main thing is to turn people against socialism."

Intelligence agencies, ideological departments, sociological centers, mass media in the USA and other NATO countries, reactionary emigrant and religious organizations carry out anti-communist propaganda and other subversive activities against socialist countries, peace and progressive movements. Having fled to the West the Ukrainian bourgeois nationalists and their spiritual tutors — leaders of the foreign-based Uniate (Greek Catholic) Church, these faithful servants of Nazi and imperialist reaction, who had traversed the shameful road of treason, crime and political adventures, are quite active in this field.

It was not by mere chance that the Uniate clerical circles and their disciples — the Ukrainian bourgeois nationalists — have found themselves together in the same counter-revolutionary boat. The Greek Catholic Church has existed on the Ukrainian soil for 350 years, and ever since it was founded its leadership shamefully served both foreign invaders and home exploiters. All along, the church hierarchy has been engaged in foul provocations and intrigues aimed at consolidating the capitalist rule established in Western Ukraine by the Austro-Hungarian and Polish magnates and occupiers. The Uniate clergy invariably consecrated the exploitation of the working masses by the nobility, capitalists and kulaks quite in line with the outright statement made by the long-time head of the Uniate Church, Metropolitan Andrey Sheptytsky who said that "the God-sanctioned division of society into classes is a natural condition".

During the grim days of the fascist invasion the Uniate upper crust, acting in unison with Ukrainian nationalists, faithfully served the occupiers. In compliance with orders from Nazi governors the Uniate "holy" fathers actively assisted the invaders in their plundering of the population and driving young people to Germany for slave labor; they called on their congregations to assist the hitlerite executioners in every way and to let them know the whereabouts of partisans and underground activists. It was the treacherous Uniate priesthood who blessed the notorious 14th SS Division *Galizien* and the bourgeois nationalist bands, who defamed themselves by committing horrible atrocities against civilians during the Nazi occupation and in the first post-war years.

For a long time a pro-fascist position had also been held by the leadership of the so-called Ukrainian Autocephalous Orthodox Church (UAOC) which was headed during the war by Hitler's SD agents Polykarp (Sykorsky), Mstislav (Skrypnik), Igor (Guba) and other traitors who faithfully served Hitler and his Gauleiter Erich Koch.

The alliance of the Uniate Cross and the Nationalist Trident [1] smeared with the blood of the Soviet people, still exists in the West where quite a few former SS men, Schutzmanns and Uniate servants of Hitler have found a refuge in the back rooms of imperialist intelligence agencies. United by their class origin, anti-communist paranoia and hatred of the Soviet Union and Soviet Ukraine, the bourgeois-nationalist werewolves in tail-coats and holy robes have not given up their anti-people fratricidal activities.

The former executioners and fascist chaplains hope for revenge and another world war which, to their mind, would enable them to exploit the working people of Ukraine and again sell out their homeland.

Instructed by the most reactionary forces in the West and acting accordingly, the Uniate clergy and Ukrainian nationalists maliciously attack the policy of detente and peaceful co-existence, and call for a new "crusade" against the socialist world, for an "uncompromising" war against communist ideology, while waging ferociously

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[1] The Nationalist Trident — a sign in the form of trident, symbolizing nationalist movement.

campaigns against progressive elements of emigration. These mercenaries of reaction poison the air waves with spiteful anti-Soviet propaganda, and also participate in the clamorous propaganda campaigns launched against socialist countries by the bourgeois mass media, at the same time trying to smuggle anti-Soviet publications across the USSR borders. They send their emissaries to the Soviet Union with the aim of delivering venomous ideological publications and instigating the activities of outcasts and politically immature people. The First Secretary of the Central Committee of the Communist Party of the Ukraine V. Shcherbitsky observed in his speech at a meeting of Party activists of the Republic that our class enemies try to actively use tourism, the growing scientific and technical, economic, trade and cultural exchanges, private correspondence etc., to achieve their black and cunning aims. In fact, their demagogy on a "free exchange of people, ideas and information" is a smoke-screen for their long-reaching plans of ideological aggression.

Being full of spite toward Marxist-Leninist ideas and the socialist system, the Uniate and the bourgeois-nationalist high-ups try hard to put on the mask of "national leaders" and "champions" of Ukraine's freedom and independence. Acting in this way they also try to get rid of their Nazi past, distorting historical facts and even, presenting themselves as "fighters against Nazism".

It is worth noting that such declarations are made, first of all, by those clerical and nationalist leaders who bear personal responsibility for their shameful service to the Nazis. This is particularly true of the leaders of the Uniate and the Autocephalous Church — Cardinal J. Slipij; the self-appointed Metropolitan S. Skrypnik; the previous commander of an SS Division regiment, Sturmbanfuhrer Ye. Pobihushchy; former chaplain of the murderous Nazi Battalion *Nachtigall*[2] I. Hrynyokh and some other traitors now dwelling in the West whose criminal deeds are portrayed in this book.

Convincing historical facts, live participants of those events and, finally, hundreds and thousands of docu-

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[2] *Nachtigall* (Ger.) Nightingale; in this context the name of subversive detachment of a special regiment *Brandenburg* of the *Abwehr* (the Nazi millitary intelligence).

ments — many of which come right from the pens of these same nationalists and Uniates — bring to light the true nature of relations between the Greek Catholic hierarchy and the Nazis, thus showing the true face of collaborationists and traitors of their own people.

There is another important point. This book is not meant to criticize Uniate teaching or religious dogma. Religious beliefs are the personal affair of each citizen. Marxist-Leninist parties and the Socialist state acknowledge man's right to religious freedom, the right to profess and conduct religious service. These rights are guaranteed by the USSR Constitution and those of the Union and Autonomous Republics.

This book does not discuss the religious affairs or theological aspects of any church, but only the political intriguing of a handful of Uniate and Autocephalous leaders who are far away from the religious domain, their treason of the Ukrainian people and their loyal service to Nazism, condemned by humanity, and to imperialist reaction.

And now let the facts and documents speak for themselves.

1. IN FAVOR OF REACTION AND NAZISM

Vatican and Its Uniate Dependents

The victorious Great October Socialist Revolution marked a new era in the history of mankind, the rapid growth of the revolutionary movement in Europe and throughout the world, caused a great concern in the Vatican City.

When hopes ceased that the power of the workers and peasants would be overthrown by the counter-revolutionary forces at home and abroad, the Vatican began a search for new ways to "repel Bolshevism". The herald of anti-communist struggle, the Vatican's reactionary leadership acted on the assumption that the downfall of czarism and the reduced influence of the Russian Orthodox Church on the masses should help the Vatican to strengthen its positions in the East, and to spread Catholicism among the Ukrainian, Byelorussian and Russian population. With a view to realizing its plans of catholicizing the "eastern territories" the "apostolic" capital set up a special Congregation on the affairs of the Eastern Church which had been the center of clerical anti-communist activities for many years. For over 30 years the Congregation had been headed by a fierce enemy of the Soviet state, Cardinal Eugenio Tisserant, formerly an intelligence officer with the French General Staff.

The Pope established the so-called Eastern Institute and several other closed institutions, where all those brushed away by the revolution, i. e. the White Guardsmen, bourgeois nationalists, ordained persons and adventurers of all sorts were trained as missionaries faithful to the Vatican.

In ideological warfare against communism and the young Soviet Republic the Vatican needed an ally capable of defending the exploiter's rule from the upcoming revolution and ready to take up arms against the world's

first socialist state. This ally was found. It was fascism. The Vatican saw it as a defender of the capitalist rule and privilleges so dear to the heart of the clergy, as a protector of the enormous wealth of the Church. It was for this reason that the Vatican joyously acclaimed the fascist dictator Benito Mussolini when he came to power in Italy. This is why the Vatican's ministers and their supporters — the reactionary Bishops and the Catholic Party of the Center in Germany — in every way backed up Hitler and his clique, encouraging their aggressive policy and especially the preparations of the Third Reich for its attack on the East.

With the new Pope in 1939 — Pius XII (Eugenio Pacelli), the former nuncio to Berlin, who actively participated in formulating the Vatican's Concordat [3] with the fascists,— the anti-soviet, anti-communist policies of the Apostolic capital remained the same. As always, this reactionary and hostile course to revolutionary transformations was directed against the Soviet Union, as well as against all progressive and democratic forces.

One of the major roles in carrying out this course and creating conditions for the enslavement and forcibly catholicizing the Russian, Byelorussian and other peoples of the Soviet Union was assigned by the Vatican to the Greek Catholic (Uniate) clergy, who had faithfully served it since the Brest Union of 1596.

The Vatican regarded the Uniate Church as a tool for realizing its anti-soviet plans, a force destined to disseminate and establish Catholicism — first in the Ukraine and Byelorussia, then in Central Russia, the Far East and Central Asia. In 1927 the German Catholic theologian Grentrup wrote that the Vatican considered the Uniate Church to be a "corridor through which it (papal throne) hoped to reach the Orthodox Church". For centuries the Vatican had imposed on the Uniate clergy the idea that they had a special Messianic mission to do in the East.

Following the victory of the Great October Socialist Revolution and the growth of the revolutionary movement in Western Ukraine, this idea became the corner-stone in the training of Uniate priests, the Alpha and Omega of

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[3] Concordat (agreement) between the Vatican and the Government of Nazi Germany was signed on July 20, 1933. It laid the foundation for cooperation between the Holy Church and the Third Reich which in various forms lasted till the end of World War II.

their theological and practical education. The Lvov Theological Academy and theological Seminaries in Stanislav, Przemysl and Lvov, which were created by order of the Vatican, became training centers for militant anti-communists and obedient servants of the Pope.

The Vatican attached great significance to the education of Uniate priests. In particular, this fact is corroborated by the number of the Faculty members and students at the Uniate educational institutions in the 1936/37 academic year. The Theological Academy and the Seminary in Lvov had a student body which totalled 366, whereas the Przemysl and the Stanislav seminaries had 108 and 90 students respestively. Close to 80 students were trained at Theological Seminaries in Mukachev and Zagreb (Yugoslavia). The future "shepherds of souls" were taught by 62 professors and juniour lecturers of whom the majority had got their education in the Vatican and had proved themselves to be ardent papists and enemies of socialism and progress. They personally acknowledged it. Roman Reshetilo, a former Rector of the Theological Seminary in Przemysl, who had been in charge of training Uniate priests for 25 years wrote: "The training of the Greek Catholic Clergy at theological academies has always been conducted under the Vatican's direct supervision in the spirit of the ideological negation of materialist phylosophy and with the aim of instilling an anti-communist outlook in the minds of future priests".

The most reliable Uniate priests and theological students were given special training at the Vatican's academies and seminaries. According to the *Missionary* journal (No. 6, 1936) "292 young Uniates at a time studied in Rome".

It was there — at the Russicum, at St. Josaphat's College, the Angelicum College, the Gregorian University and the Vatican's other educational institutions,— that many years of ideological training was given Joseph Slipij, the present Uniate chief abroad and Vsevolod Durbak, the former Chaplain of the Nazi battalion *Nachtigall* and also many others.

Ukrainian writer Stepan Tudor in his book *Father Soyka's Day* while depicting a collective image of the Uniate Soyka — who had been studying in Rome for quite some time — also draws the character of his jesuit tutor, Professor D'Estaign. As a herald of the Vatican's plans of

conquest and an ardent advocate of Catholic supremacy in the East D'Estaign envisaged the main task of the Uniate Church as opening up the road to Russia for Catholicism and bringing millions of believers under the rule of the papal throne.

"Rome has accumulated the power and experience of ages", D'Estaign emphatically noted. "Through a multitude of roads shall it penetrate Russia's aroused expanses, unswerving in its course and aim — 160 million converts. Yet, these 160 million are just an immediate aim; further on, the Vatican's powerful hand shall reach out over the Urals and up to the boundaries of the Far East and the Pacific coast, across the host of Asiatic peoples. And not only Asiatic. All shall succumb to Rome's will. One shepherd, one flock, one God on earth!"

And Father Soyka conceived the goal and essence of the activities of the Greek Catholic clergy in this way: "An *ideological* blockade against Bolshevism under the guidance of the Holy Catholic Church is just what should be used as a basis for running a military and political blockade against the Bolsheviks..."

On the eve of World War II the advanced post of Catholicism in the East — the Uniate Church in Galicia and Carpathian Ukraine — represented a definite political force. In fact, the Greek Catholic Church turned into a diversified religious-political organization with a strictly centralized administrative system. It owned big estates, banks, industrial enterprises, printing shops and a large propagandist apparatus.

A large group of clerical functionaries — deans, priests, monks who indisputably carried out all orders from the top-ranking hierarchy — were the Uniate Church's main force.

The data given below reflects the possibilities of the Greek Catholic Church for brain-washing the Ukrainian population in the western regions. In 1937 the Lvov, Stanislav and Przemysl Eparchies of the Uniate Church had 123 deaneries, 2264 parishes, 2704 churches, 2275 priests. The Uniate Church also had 41 monasteries and convents, several score of monastic homes, 135 high-ranking monks, 462 monks, 941 nuns. The Pryashev and the Mukachev Eparchies and also the so-called Apostolic Administration of the Lemko region included 49 deaneries with 450 priests.

Official statistical data released in bourgeois Poland indicate that in 1925 the Lvov Eparchy alone had 26,879 hectares of arable land, orchards and meadows, as well as 36,063 hectares of forest. In the Dolynsky district, the largest eparchy had 34,245 hectares of arable land and forests.[4] The Greek Catholic Church also owned the 112 kilometer railroad between Broshev and Osmoloda, a paper plant, the "Biblios" printshop and quite a few tenement houses. In 1937, the Lvov Eparchy received 10,821 zloty as net profit from rents.

The Uniate hierarchy accumulated considerable wealth. They invested money in many industrial and financial undertakings. No wonder that Metropolitan A. Sheptitsky, Bishop K. Chekhovich, Bishop H. Khomishyn and Priest T. Voinarovsky were most influential among the 16 members of the board of the "Zemelny Ipotechny Bank" (the Farmers Mortgage Bank) whose assets totalled 12 million zloty in 1931.

All along the Uniate clergy had been taking sides with oppressors and exploiters. A Prussian junker, Polish capitalist, Austrian count or Hungarian cattle dealer the same as the Ukrainian magnate, were always closer to the hearts of the Uniates than the workers or the peasantry. On August 24, 1930 the *Sila* (Strength) newspaper, sponsored by the Communist Party of Western Ukraine, wrote: "The Ukrainian priesthood is an integral part of the West Ukrainian bourgeoisie. This implies that not only all the priests are in the bourgeois camp politically, but as a whole they make up a sizable element in the economic sphere of the Ukrainian bourgeoisie".

The above-mentioned facts and documents, which could be further extended, represent a vivid example of the fact that just prior to the Second World War the Greek Catholic Church was a well-organized reactionary body, a reliable ally of the exploiting classes as well as the Vatican's ardent follower and policy-maker in Western Ukraine.

For almost 45 years the Uniate church — this hotbed of naked nationalism and later on of fascism was under the absolute rule of Metropolitan Andrey, a scion of the biggest land owners — Alexander Roman, Count Sheptytsky.

[4] The Central State Historical Archive in Lvov (Ukr. SSR CSHA in Lvov).

A few years ago the Uniate high-ups in the West, acting on the Pope's behalf notified the Ukrainian emigrant communities all over the world about the beginning of the beatification and the canonization of the late Most Reverend Andrey Sheptytsky. In conformity with the rules, a confidant (postulator) was appointed to carry out the delicate matter of canonization. This was Archimandrite Petro Krevza of a Uniate diocese in Great Britain.

His first step in this "blessed affair" was to issue an appeal to the Uniate clergy and the Ukrainian catholics both in the "free world" and in "oppressed" Ukraine. "In compliance with the canon," said the appeal, "witnesses should testify to Sheptytsky's 'virtuous life and apostolic deeds", so that he may be designated as a saint. "In particular, as many testimonies are needed as possible, which will leave no doubt as to Metropolitan Andrey's great christian love for his clergy and flock, the Catholics and Non-Catholics, including the Orthodox, the Jews and all those with whom he met" — wrote the confidant to his Holiness. The Archimandrite also asked that live witnesses should send him the Metropolitan's private letters, their reminiscencies about him and other "important documents verifying his virtues".

The postulator also stated that in gathering "documents about Metropolitan Andrey's holy deeds" he would not reject other materials concerning Sheptytsky which might be somewhat undesirable for the Catholic hierarchy. "It goes without saying," Petro Krevza wrote, "that not only positive, but all critical remarks, doubts, and even accusations be accepted in the course of canonic studies, if anyone should feel it his moral duty to put them forward".

In the residency of Cardinal J. Slipij in Rome the beatification of the former Metropolitan still continues, although other people have taken the place of Petro Krevza. A special body was established for the collection, verification and translation into Latin of testimonies to the "holy and godly" deeds of the deceased count, which arrive from all over the world. A special fund was also raised to cover the beatification expenses for Metropolian Sheptytsky.

Acting upon the orders of a special "beatification committee" the "holy shepherds" eulogize the former Metropolitan and, having lost all sense of justice, call him a

"genius", an "apostle of the faith and the truth" and even such an ecclesiastic personage whose pastoral activities marked a "new era". In Munich almost every publication of the *Khristiansky Golos* (Christian Voice) contains a prayer in "honor of the Servant of God, Metropolitan Andrey" which is recommended for use to every pious Ukrainian abroad by the Uniate fathers.

At the beginning of 1979, the clerical press wrote that the matter of the beatification of Count Andrey was under discussion by the Uniate bishops. The Uniate journal *Golos Spasytelya* (The Saviour's Voice) indicated on this occasion that things were on the move for the beatification of the new saint, whereas Uniate theologians were busy with the formula of the "final synthesis for a formal application to the beatification jury". Yet, as the jury members themselves claimed, "additional testimonies were needed on the Metropolitan's virtues".

On special concern for the organizers of the beatification campaign is a paucity of materials on the "holy deeds" of the late Metropolitan during the Second World War. It hardly seems surprising that special post-cards mailed to Uniate parishioners by their reverend fathers in 1979—1980 contained no mention of Sheptytsky's "beneficent divine deeds" during the Nazi invasion.

Well, let us act in conformity with the request made by the former postulator Petro Krevza and present some facts, rather weighty, in our opinion, which for certain reasons have been overlooked by those gentlemen. Putting aside religious dogma we shall deal with ordinary secular matters and disclose some facts and documents.

A Polish count by descent, one of the wealthiest landowners and bankers in social status, an Austrian army officer by education and profession, who later on became a monk, bishop and finally the Metropolitan of the Greek Catholic Church, Andrey Sheptytsky for many years exerted a notable influence on the political situation in Western Ukraine. To the day of his death he held the most reactionary views, acting in defense of the aristocracy and capitalists and their interests. This adroit politician and militant adherer of the Roman Catholic advance eastward was far from cherishing the interests of the Ukrainian people.

There was another specific feature about Sheptytsky which he attained as a promising young officer close to

the Austro-Hungarian Royal Court and accepted in the aristocratic salons of Vienna. All his life he took a pro-german position and believed in the "supreme mission" of the German nation, encouraging in every way the Austro-Hungarian Empire and Germany to start their swift *Drang nach Osten.*

During the First World War Sheptytsky openly acted in behalf of the German and Austro-Hungarian militarists. He gathered the Uniate Church's entire might and force in support of the Austro-German aggressive plans against the Ukraine. In a secret message to Emperor Franz-Joseph, the Metropolitan wrote: "As soon as the victorious Austrian army enters the territory of Russian Ukraine, we shall face three tasks — a military, judicial and clerical organization of the region".

Defining the main goal of occupation, the Metropolitan advised that a puppet military-political regime be established in Ukraine under the auspices of the Austro-German military administration. The regime would have the unconditional and all-out support of the Uniate Church and the bourgeois nationalists. Being aware of the fact that the masses would never tolerate the invaders, Sheptytsky proposed to form a type of military administration which would include certain formed traditions of the Zaporozhian Cossacks.

"One of the most able leaders of our (Austrian — author) army,— the Metropolitan surmised,— might be appointed as our Emperor, as Hetman". Sheptytsky advised the Emperor to assign a "loyal man somewhat acquainted with the history of the Cossacks, and capable of editing letters" as the Austrian Hetman's aide. "Such a military organization,— the Metropolitan concluded,— should establish itself in the region and could support and direct the Ukrainian movement".

It was with the aid of Austrian and German guns and the *Feldreichsmeisters* that Sheptytsky wanted to thrust the Ukrainian people under a foreign yoke. He also found a candidate for the Hetman's throne — Prince Wilhelm Habsburg whom the Uniates called Vasil Vishivany (Ukrainian style). But the Metropolitan's dreams did not come true — the flimsy Austro-Hungrarian Empire blew up along with the dreams about Vasil Vishivany's hetmanship.

Acting together with the fraternal Soviet peoples and with the aid of the Red Army the Ukrainian people threw off the hateful yoke of Skoropadsky, Denikin, Petlura; they utterly defeated the Polish, British, German and French interventionists; and then began building a new Socialist society.

The first act of the adventurous game as plotted by Sheptytsky and his patrons went an ignominious flop.

Teamed up with Fascism

Following the victory of Soviet power in Ukraine, the Uniate prelates under Sheptytsky's leadership intensified their anti-Soviet activities. Using a smoke-screen of religious and social demagogy by which they intimidated the parishioners with the "horrors of Bolshevism" and "collective-farm families where all the people sleep under the same blanket", the "holy fathers" and their allies from the most reactionary nationalist groups, blocked up by the Polish bourgeois government, did their utmost to suppress the revolutionary movement of workers and peasants in Western Ukraine and kill their attraction to the young Soviet Ukraine.

Guided by the Vatican's instruction on extending the scope of anti-communist activities, the Uniate Church had done a great deal in the early 1930s to strengthen clerical and political organizations, newspapers, magazines, youth associations and student societies gradually turning them into counter-revolutionary centers in Galicia.

Yet, despite the prosecution of progressively-minded people, and the slander disseminated by the St. George's prelates and Petlura's outcasts, the political consciousness of the masses in Galicia and Volyn continued to grow in the 1930s due to the successful socialist construction going on in Soviet Ukraine.

The workers and peasants led by the Communist party of Western Ukraine made a decisive stand against bourgeois Poland's reactionary government and opportunists in the camp of the Ukrainian aristocracy, capitalists and Uniate clergy. In Lvov and Drohobych, Lutsk and Borislav, Stanislav and Kolomiya the working people's powerful slogans resounded with ever-growing force — "Down with the magnates' occupation", "Shame on Ukrainian fascism", "Long live reunification with Soviet Ukraine".

In those turbulent years for the Uniates, years marked by another upsurge in the revolutionary struggle of the masses, Sheptytsky put his stake on the pro-fascist counter-revolutionary Organization of Ukrainian Nationalists — the OUN. The Uniate clergy strongly influenced the formation of the OUN's man-hating ideologies and encouraged its terrorist groups in their bloody deeds.

The majority of the OUN's leaders — of whom quite a few came from the families of Uniate priests — had been brought up in the spirit of loyalty and love for the "Prince of the Church" — Metropolitan Sheptytsky. Among these men were: the founder and initial OUN leader Ye. Konovalets — an ardent Uniate and follower of the Metropolitan; another OUN leader A. Melnyk who for several years had been the supervisor of Sheptytsky's estates; the OUN chieftain S. Bandera, who was the son of a Uniate priest from the village of Ugriniv; another OUN leader Ya. Baranovsky, the son of a priest from the Ciscarpathian village Dorogovo; Cardinal Slipij's confidential councellor and an OUN leader I. Hrynyokh who was formerly a priest in the town of Galich; also one of the nationalist ideologists S. Lenkavsky, a priest's son from the village of Zagvozdye. This list could easily be extended.

Therefore, it seems only natural that Sheptytsky and the Uniate bishops had always regarded the OUN leaders as their "own people" and had hoped that with the help of this OUN clique and even by a mass extermination of millions of working people, they — the Uniate clergy — would have managed to hold back the spreading of "godless communism". On April 17, 1932, the St. George's loudspeaker — the *Meta* (Goal) newspaper wrote: "Ukrainian nationalism should be prepared to extermination of millions of human lives."

Addressing his "flock" from the pulpit the Metropolitan hypocritically preached the mercy of God and christian love for Humankind. At the same time he wrote secret messages to the OUN-ites instructing those nationalist-minded adventurers in cruelty and fratricide. "Wherever a prayer is needed — pray, otherwise slash with a sword" — he urged.

Sheptytsky acclaimed the coming to power of the Nazis in Germany. This Count in a Metropolitan's soutane considered Nazism to be a force capable of destroying

the "hateful Soviets", of subduing the "unruly peasant folk" and finally ensuring the eastward movement of Catholicism. It was Hitler and the Nazis on whom Sheptytsky put his main stake.

It should be noted that Sheptytsky's postulators and biographers do not wink at his militant nature. On the contrary, according to "modern" anti-communist prescriptions the Uniate prelates characterize the Metropolitan as a staunch enemy of Bolshevism, an ardent supporter of Catholicism, the spiritual father of Ukrainian people and an apt diplomat, who devoted all his life to one main task — catholicizing Ukraine and Russia. Yet, they keep silent about Sheptytsky's close ties with the Nazis, Hitler and his Gauleiters.

But, they cannot hide the truth. Undeniable facts, affidavits from the Metropolitan's former supporters, numerous documents have proven that following Hitler's coming to power the Greek Catholic prelates gave their all-out support to the Nazis. They made the sophisticated Uniate apparatus a tool for the Nazi propaganda machine. The organizations patronized by Sheptytsky — such as the "Ukrainian Catholic Union", the "Catholic Action", theological schools, newspapers and journals such as *Meta* (Goal), *Dzvoni* (The Bells), *Niva* (Sown Field) vigorously advertised Hitler's actions and advised the OUN-ite thugs to arm themselves with "all modern and anti-Bolshevik weapons" from the arsenal of the Third Reich and its chiefs.

Sheptytsky was well-aware of the new imperialist intervention being prepared against the USSR. He knew about it from the Vatican's unofficial representative in Austria, Wiedale, from the German Intelligence agent, Colonel Byzants and from Sheptytsky's own brother, Stanislav Sheptytsky — a Polish general and former minister in bourgeois Poland. The Metropolitan carried out active preparations among his nationalist parishioners for a war against the world's first socialist state. Being quite influential with the OUN leaders, he steadfastly pursued the policy of bringing them as close as possible together with the Nazis approving and encouraging their collaboration with the Nazi regime and intelligence service.

In the spring of 1936, Sheptytsky received the supervisor of his estates Andrey Melnyk. Following Melnyk's account on the state of affairs in the Metropolitan's forest

estate Sheptytsky asked: "Have you heard from the Colonel [5] yet?"

Melnyk silently nodded.

"I would like you to pass on to him my blessings as soon as possible", continued the Metropolitan. "You can also refer to me as saying that nowadays when the international tension keeps mounting and the Bolsheviks are fortifying their economic and political positions, the time has come for us to normalize relations with Great Germany and her allies. I foresee important historical events likely to come..."

A few months later, in July of 1936, the OUN leaders and other nationalist bosses signed in Warsaw a shameful agreement with the representatives of Nazi Germany, bourgeois Poland and the pro-Nazi Hungary. In return for the anticipated "liberation of the Ukraine" and the re-establishment of capitalist rule in the Republic, the bourgeois-nationalist traitors promised the future Nazi occupiers a fifty-year protectorate over the country.

"How deeply one must hate one's own people", reads the indignant comment of the Central Committee of the Communist Party of Western Ukraine about this base conspiracy, "... to what depths of villainy and naked cynicism one must descend in betraying his countrymen's vital interests in order to — by serving the most inveterate enemy of our nation, Hitler and his bloodthirsty gang — set one part of the Ukrainian people against the other and call into the Ukraine — not for the first time — invading foreign regiments, hoping to drown in blood the hard-won national freedom and great social achievements of our brothers across the Zbruch, in order to once more "crucify the Ukraine through the hands of Hitler and the Polish gentry-magnates."

In the summer of 1936, the militant high-ups from the St. George Cathedral launched a provocative slanderous campaign against the National anti-Nazi Front led by the Communist Party of Western Ukraine. Addressing their "flock", "reverend fathers" called for utilizing the experience obtained by the Spanish counter-revolutionaries and uniting the catholics and the bourgeois-nationalists supporters of Hitler in their struggle against the "common enemy".

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[5] Reference was made to Ye. Konovalets — OUN chief.

Calling upon the nationalists to quit their rhetoric and strife for leadership and undertake practical steps against Communism the Uniate-Nationalist sponsored newspaper *Meta* wrote: "The example set by Spain should make our Catholic organizations and the nationalist camp (i. e. the OUN bandits — author) establish a powerful National-Christian Front".

As a matter of fact, the Uniate higher echelons carried out a preliminary mobilization of all the nationalist and reactionary clerical forces, while clamoring for a continuous "communist offensive". They demanded that the militarized organization "Lugy", licensed by the Polish government be used for the forming of armed detachments to carry out reprisals against communists and to suppress the revolutionary movement. "Lugy" was the rather ramified bourgeois-nationalist organization most suitable for mass anti-Soviet actions in the opinion of "reverend fathers". The newspaper *Meta* wrote: "One should realize that "Lugy" with its 700 constituent bodies and 40 thousand disciplined members is our most powerful military unit on the anti-Bolshevik Front. This should be understood by all those who want to wage a struggle against Communism, yet still oppose our most active and militant anti-Bolshevik army unit. In the Lvov Eparchy close to 100 priests lead its detachments and observation posts. The same is true of the Stanislav Eparchy".

In addition to "Lugy" the "Ukrainian Youth's Catholic Action" (UYCA) was set up on Sheptytsky's initiative. Under the mask of hypocritical slogans in defense of religion, the UYCA's leaders trained their combatants in the spirit of loyalty to Sheptytsky. Later on, during the Great Patriotic War, quite a few combatants volunteered for the bloody Battalion *Nachtigall* and SS units in which they committed horrible crimes against the Ukrainian people.

The ideology and politics of the Greek Catholic Church were closely connected with those of Ukrainian bourgeois nationalism. Both the Uniates and the nationalists shared in common the fear of a Socialist revolution and the possibility of the Soviets being established in the Ukraine's western regions. So, the OUN masters and the Uniate prelates were well aware of the class nature of their union.

On Jannuary 4, 1937, Markiyan Dzerovich, President

of "Catholic Action", a man close to Sheptytsky, wrote to Bishop H. Khomishyn in plain terms about the unity of interests shared by the Uniates and the Bourgeois nationalists: "Obviously, the nationalism, in the true sense of the word, is the only force capable of withstanding Communism except that of Christianity. This is why the leaders of different nationalist camps managed to convince various Churches, including the Catholic Church, of the need to move closer toward nationalism and officially conclude bilateral pacts so as to wage a joint struggle against the Third International. It was evident in Italy, where the Apostolic power came to an agreement with fascism; recently there has been a drive among the German Bishops for a rapprochment with National-Socialism... Nationalists are indespensable to the Greek Catholic Church and the Ukrainian people since the union of the Church with fascism and the oncoming union of the Church with National-Socialism indicate that sooner or later our Greek Catholic Church should recognize the unity of a new Christian nationalism with the eternal dogmats."

Dzerovich, the head of "Catholic Action" — an organization created by the Metropolitan — in fact, expressed Sheptytsky's political creed and acted as the mouthpiece of the St. George prelates. Therefore, it was only natural that no one else but Dzerovich, in his letter, narrated Sheptytsky's idea of a "union between the Church and Nazism".

While the much-coveted open union with Nazism was still only an aspiration of the St. George's bishops, they pinned all their hopes on their own home-made Nazis from the "anti-popular" Organization of Ukrainian Nationalists who faithfully served the Gestapo and Abwehr. Although the OUN headquarters was stationed in Berlin, Sheptytsky was kept regularly informed on the situation within its walls. He kept rendering his support to the OUN chief Konovalets and his successor since 1938 Melnyk, encouraging in every possible way the OUN's collaboration with the Hitlerites. The Apostolic envoy to the Uniate parishes in Germany during 1936-1943 Petro Verhun [6] wrote: "On the eve of the war the leadership of the

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[6] P. Verhun — a Uniate priest, secret agent of SD, who informed the SD on the situation in the OUN and among the Catholic clergy.

Greek Catholic Church maintained close ties with the OUN and jointly carried out large-scale anti-soviet activities. While in Berlin I had had contacts with Ye. Konovalets whom I often saw at home and in church on instruction by Sheptytsky. I was also in touch with the OUN leaders Ryko Yary, Sergey Chuchman and Michailo Seleshko. When Konovalets passed away, I continued my contacts through A. Melnyk... I informed Sheptytsky in detail on the situation in the OUN and let him know that its leaders were German secret agents who channeled the entire activities of the Ukrainian nationalists in the interests of Germany along the lines prompted from Berlin. I know that Sheptytsky favored contacts between nationalists and the German secret services."

A new war hung over the world. The Metropolitan hastily gathered and evaluated all available forces. So far, they had not been satisfactory. He dreamt of his own Guard capable of crashing the revolutionary movement in Western Ukraine and making a "crusade" against the Soviet land. In his letter to Father Superior Gleb Kinakh of the Mukachev Monastery Sheptytsky disclosed a project for setting up units of "military crusaders". He demanded that the monks prepare themselves for martyrdom, because in the years to come "the wreaths would be given to thousands upon thousands of martyrs. It has been a long time since the Church so badly needs people who are ready to die for it. In my opinion, death battalions should be formed everywhere. Every noviciate (quarters assigned to novicies in a monastery — author) is a batallion of such a kind".

It seems needless to comment on these brief, clear-cut and decisive instructions by Sheptytsky.

Ignoring the biblical Commandment "Thou shalt not kill" the Metropolitan began cultivating thugs faithful to the Uniate Church and the Third Reich, whom he planned to use in a future fratricidal war. This was done long before the Nazi attack on the USSR.

The Uniates Remove Their Masks

In September of 1939, the Red Army brought liberty to the working people of Western Ukraine. Workers and peasants, writers and teachers, the working people in

town and village undertook to build a new socialist way of life in their own land.

On October 27, 1939, the People's Assembly unanimously approved the Declaration on the Establishment of Soviet Power in Western Ukraine and its reunification with the Ukrainian Soviet Socialist Republic.

In the western regions of Ukraine the first ever Soviets emerged in urban and rural areas along with collective and state farms. Only now, workers, peasants and representatives of the working intelligentsia had become managers at plants and factories, schools and scientific institutions, hospitals and agricultural cooperatives. The foundations were laid for a new socialist system, economy and culture.

The aristocracy and capitalists, merchants and kulaks, bourgeois-nationalist groupings and the Church were hostile to the reunification of Western Ukraine with the Ukrainian SSR. They eagerly awaited the arrival of the Nazi "liberators" who, in the opinion of the OUN leaders and the Uniate clergy, could help to destroy the "godless power of Bolshevism", create a "Free Ukraine" under Hitler's protectorate and spread the Uniate Church's influence far away to the East. Roman Reshetilo, Rector of the Przemysl Seminary, Councellor of the Bishops' Consistory, wrote: "The Uniate clergy regarded the Red Army's liberation of Western Ukraine as an intervention. We looked upon this event as temporary and counted on the impending war between Germany and the Soviet Union in which the Germans would gain the victory."

The leaders of the Uniate Church and, in the first place, Metropolitan Sheptytsky, attentively considered the "new unexpected situation in Galicia", sized up their chances of carrying out an anti-Soviet line under Soviet power and shifting over to new methods of brain-washing the population in Western Ukraine. It goes without saying that the Metropolitan's political creed had not changed in the least. As always, he pinned all his hopes on the close ties of the Church with Nazi Germany and Ukrainian bourgeois nationalism. Acting with this in mind the old Metropolitan not only used religion in his anti-soviet schemes, but in every way encouraged subversive activities on the part of the OUN aimed against Soviet power.

Following the reunification of Ukraine's western regions with the Ukrainian SSR the St. George's top echelon continued supporting the pro-German trends in the Organization of Ukrainian bourgeois nationalists. It was then, toward the end of 1939, that the ties grew especially strong between the Ukrainian nationalists and Nazi Germany, particularly with the Gestapo and *Abwehr*. In conformity with Hitler's instruction on war preparations against the USSR and the need of supplying the *Wehrmacht* with information on the Red Army, the leaders of German secret agencies paid special attention to the opportunities of the OUN and its functionaries to act as their spies in the rear of Red Army. So, the Hitlerites received the necessary information from the nationalists. During that period the OUN, blessed by the Metropolitan and aided by the clergy, became a Residency of the German Secret Service.

One of the OUN's high-ups, M. Stepanyak evaluated the nature of the OUN's ties with the Nazi Germany at the time in this way: "the OUN adjusted its entire policy to the military aims of Nazism. It did not count upon the "forces at home" in which the OUN had no trust, but instead it relied on a war to be waged by fascist powers, in the first place that of Germany against the USSR. In the prewar period, the OUN concentrated all its efforts on the task of rousing the interest of imperialist fascist powers in the so-called Ukrainian question, so that these powers would help the organization work its way up to the stage of world politics. The OUN leadership maintained close ties with the German Army Intelligence Department and representatives helped the Germans collect information on the USSR."

Sheptytsky knew that open assistance to the OUN and open anti-Soviet activities right after the establishment of Soviet power in Western Ukraine would only disclose the political line of the Uniate Church; therefore, he exerted all his strength in preserving the pro-nazi priesthood and to gradually prepare it for subversive activities under the new conditions.

Permission was given the monks and nuns to take jobs at governmental offices and to wear secular clothes so they could obtain timely information on the attitudes of the population to Soviet power. Outright anti-Soviet sermons were prohibited and the Metropolitan himself issued

a pastoral message trying to cover up his hostile attitude to the Soviet power and communist ideology. Without blinking an eye, he announced that he did not oppose the communists, but the atheists whom he, in his own words, regarded as his "blind and sick brothers."

This statement by Sheptytsky was simply a smokescreen intended to hide the true aspirations of the Uniate clergy. Documents and facts testify that the Uniate leaders continued their clandestine contacts with the nationalists while backing up the OUN morally and materially. One of the Metropolitan's followers, Bishop Charnetsky, after the Second World War wrote: "The reunification of Ukraine's western regions with the Soviet Union made quite a few Uniate priests quit their parishioners and flee to German-occupied territories. These priests who stayed at home continued to maintain close ties with the underground Organization of Ukrainian Nationalists, which they assisted in carrying out anti-Soviet activities due to their own nationalist convictions."

Seeing that Soviet power did not hamper the Uniate clergy in their religious activities and worship Sheptytsky and his companions held up their heads. The Metropolitan made an official protest against the Declaration by the People's Assembly on the confiscation of church and monastic estates and their distribution among the toiling peasants. Later on, Sheptytsky spoke out against the setting up of the Young Pioneers and the Youth Communist League Organizations in the western regions of Ukraine. The Metropolitan and his nationalist henchmen were well aware that the consolidation and growth of these organizations would considerably reduce the influence of the clergy and the nationalists on the youth in Galicia and Volyn.

Yet, in 1940—1941, the Uniate Church concentrated its main efforts on carrying out illegal subversive activities in the interests of the Nazi Reich and in close collaboration with the OUN. As noted by the writer and public leader Yaroslav Halan, Sheptytsky was sure "that the day would inevitably arrive when Hitler's Germany would throw all its weight on the USSR so as to enslave the Soviet peoples. This certainty Sheptytsky expressed on every occasion and all his tactics was adapted to it."

Sheptytsky sought to use the reunification of the Ukrainian territories within a single Ukrainian Soviet Socialist Republic for realizing his long-standing dream for the advance of Catholicism eastward. N. Charnetsky, K. Sheptytsky (the Metropolitan's brother), J. Slipij and A. Nemantsevich, who were appointed by the Metropolitan as Uniate exarchs, dispatched a secret message to the Congregation of Eastern Churches telling about his division of Soviet Russia into exarchates with Bishop Nikolay Charnetsky as the Exarch of Volyn, Polesye, Holmshchina and Podlyashie; Kliment Sheptytsky as the Exarch of Great Russia and Siberia; Joseph Slipij as the Exarch of Ukraine; Bishop Anton Nemantsevich as the Exarch of Byelorussia.

Acting on the Metropolitan's orders, Bishop Charnetsky convened a private assembly of the exarchs in the summer of 1940, which was attended by J. Slipij, K. Sheptytsky, and A. Nemantsevich. The assembly discussed matters pertaining to the Uniate clergy's anti-communist activities under Soviet power and the Greek Catholic Church's steps toward strengthening its own influence on the population.

According to bishop N. Budka, Sheptytsky had set up outlawed courses for the Uniate priests in Lvov, in which catholic missionaries had been trained and were "ready to depart for the Ukraine's eastern regions wherever necessary to carry out Uniate activities."

In the summer of 1940, an instructional pamphlet *Main Rules of Modern Spiritual Guidance* was sent from the St. George's Residency to all the Uniate parishes. It contained a description of the "exceptional situation" in which the Uniate Church found itself and scrupulous instructions on how to carry on propaganda against the "harmful influence of godless power, avoiding undesirable witnesses and strangers". The pamphlet ended with the words: "May it be our Lord's will that this exceptional situation will not last long" — a remark on the nearness of the impending German attack on the USSR. Three initials — "F.J.S." — were affixed to the pamphlet as a signature.

For the majority of the Uniate clergy it was no secret whose monogram it was. They knew perfectly well that the author of this exhortation was Sheptytsky's closest aid

and successor to the Metropolitan's throne — Father Joseph Slipij (F.J.S.) [7].

A large group of Uniate priests at that time became reliable accomplices of Nazi agents and OUN bandits in hiding. Acting in concert with OUN spies sent in from abroad, they collected political and military information for the Hitlerites and planned sorties to be made from bandit underground camps upon the Soviet and collective farm activists.

Soon Sheptytsky restored his interrupted contacts with the Vatican. The Metropolitan maintained these secret contacts with the aid of OUN-nites and residents of the Nazi Intelligence Service who were on the Soviet-German Commission in Lvov in 1939—1940 which dealt with the resettlement of loyal Germans back to the Reich. The German members of the Commission were headed by Colonel Alfred Byzants, well-known in nationalist circles, and SS officer Otto Wechter. After the Nazi occupation of Lvov, Wechter was appointed the Governor of the "Galizien district" and at once in St. George's Church he was proclaimed as "our man." Another experienced Nazi intelligence officer and "specialist on Ukrainian affairs," SS *Hauptsturmfuhrer* Hans Pului, was also on the abovementioned commission. This was the man whose spy network included OUN "leader" Andrey Melnyk as liaison agent. In Lvov Pului not only recruited new agents, but also made contacts with the Uniate prelates. Meanwhile, the nationalist-clerical press abroad called on the Uniate clergy to resist the "godless regime" and also published slanderous materials on the purely mythical "crimes of the Bolsheviks against the Church" in Galicia and Volyn.

To crown this clamorous provocative campaign a "news item from Lvov" was cooked up about the arrest and execution by a firing squad of the Metropolitan who "suffered a martyr's death at the hands of the NKVD (People's Commissariat for Internal Affairs)" (The newspaper *America*, Philadelphia, USA, November 7, 1939).

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[7] After the war Slipij was put on trial on charges of treason during the Nazi occupation. He admitted: "In the spring of 1940 I wrote the pumphlet "Basic Rules for Contemporary "Shepherds of Souls". It was an anti-Soviet document which called on the priests to remain loyal to the Vatican no matter how difficult conditions might be for them on the territory of the Soviet Union."

Later on, a report appeared in the bourgeois press to the effect that the Metropolitan was not only alive but acting energetically. On the 20th of June 1941, just on the eve of the Nazi attack on the Soviet Union, the Gestapo sponsored Ukrainian nationalist newspaper *Ukrainski Visnik* (Ukrainian news) published in Berlin the article "From Metropolitan A. Sheptytsky to American Ukrainians." It read: "A student of theology Mr. Bogdan Oles has arrived in the United States from Stanislav. On January 27, he saw Metropolitan A. Sheptytsky on the St. George's Hill. According to Mr. Oles, the Metropolitan... assesses the contemporary tragic situation as transitory. As the newspaper *America* informs the Metropolitan asked Mr. Oles to pass on his blessing to all Ukrainians."

Any comments would be out of place. In a private talk with the future theologian before he left for the United States of America, Sheptytsky — who was well-informed from German and the OUN-ite sources — implied that a war would soon be launched wherein the Soviet Union would suffer defeat. The Uniates concentrated all their efforts both legal and illegal foward the quickest possible realization of this aim. Sheptytsky strove to bring this about by collaborating with Nazi Germany and its agents — the Ukrainian bourgeois nationalists.

"All for Great Germany and Her Fuhrer"

Now let us see how the Greek Catholic and the Orthodox (Autocephalous) hierarchs acted in Nazi occupied Poland. It would seem, that, as eye-witnesses of the atrocities committed by the Nazi occupiers on the much-suffering Polish land, the Uniate fathers and the reactionary autocephalous clergy should have risen in defense of the "moral and spiritual values of a nation" for which they had lamented so much in their sermons dealing with the "ideological offensive of Bolshevism." But nothing of the kind happened. Both the above-mentioned Churches, together with the Ukrainian nationalists, met the Nazis as their "liberators and allies," although the leaders of the German Reich never thought of raising them to the status of an ally. The Hitlerites merely needed the nationalists and reactionary clergy as reliable spies

who, at a certain stage, might help them to prepare their attack on the USSR and to achieve a crushing defeat. This is testified to by numerous facts and documents.

In 1940, *Abwehr* set up a special center in occupied Cracow for carrying out espionage and subversive acts behind the Soviet frontiers with the help of the OUN-ites and other traitors of the Ukrainian people. According to one of the staff members Alphonse Paulus, one of the center's tasks was "to use the Ukrainian Church in the interests of Germany." Apart from the Bandera and Melnyk's group," A. Paulus wrote, "the *Abwehr* center and also *Abwehrkommando* 202 made use of the Orthodox (Autocephalous) Church. Uniate priests were also thoroughly prepared at many training camps set up within the General Governement... This was done with the concent of the Church."

Thus, the church politicians blinded by hatred of the Soviet Union, shamefully acted as Nazi agents for several years. In their sermons and church services they proclaimed "Long life to Hitler and his glorious host." The prelates forgot their long years of personal discord and spoke as a united front against "ungodly atheism and communism."

Frank, Governor-General of occupied Poland set up residence in Cracow as his capital city where he gave official receptions, meeting delegations from the OUN and the Church quislings. He used them to create the impression of a "benevolent attitude" toward the Ukrainians. Reserving for himself the right of nominating the prelates of the churches Frank, following the advice of the Gestapo, selected and confirmed as Bishops the Church dignitaries who had actively proven their loyalty to Nazism. The newspaper *Krakiwski Visti* (Cracow News) wrote: "The Governor-General Doctor Frank received at the Cracow Castle Metropolitan Dionysius (Valedinsky —author), church dignitaries and representatives of the Ukrainian population. He ceremoniously approved the Metropolitan as Head of the Church in the General governement." The newspaper cynically wrote: "The Ukrainian people with gratitude accepted the Governor-General's instructions. This gratitude was expressed in a telegram by Father I. Levchuk... It is only thanks to the arrival of

the German Army that we can now promote our cultural life in conformity with our national traditions." [8]

Gratitude to the Governor-General... The same person who wrote in his diary: "We shall carry out the struggle to reach our goals with the utmost coldbloodedness... We do not hesitate and shoot these people by the scores."

Striving to use the influence of the Church for their aims the Hitlerites steadily courted the favors of the Uniate and the Autocephalous clergy. Thus, in 1941, the Fuhrer himself endorsed the appointment of an old-time Nazi servitor, the former Petlura man Polikarp Sikorosky, as Head of the "Orthodox Autocephalous Church". And this traitor did all he could to repay the honor awarded him. From his pulpit he proclaimed: "Thanks to the Almighty Creator and to the great leader of the German people, Adolph Hitler, to his victorious army, we, the Ukrainians, hammer out our destiny... All-round and active aid to the German authorities in all areas is our bounden duty. I call upon you, fathers and mothers, to direct the minds and deeds of your sons and daughters in this spirit."

Earlier, in November of 1940, the Nazi administration approved the appointment of a former minister in the Petlura cabinet and an adherent of Hitler, Ivan Ogienko Father Hillarion as Archbishop of the newly-established Autocephalous Eparchy of Holm. Earlier still (in June the same year) Governor-General Frank had appointed Ivan Ogienko as Head of the so-called Chief Clerical Council of the Ukrainian Central Committee in Cracow. The Nazi administration made a rather pompous display of the appointment of I. Ogienko as Archbishop.

The authorities of occupation certainly had their say in the changes that began to be made in the leadership of the Greek-Catholic Church. Alexander Malinovsky, known for his nationalist and pro-fascist views, was approved by the occupiers as Chief Vicar of the Lemko region in August of 1940. This former Petlura officer and subsequently Vice-Rector of the Lvov Theological Seminary was characterized by the same nationalist newspaper *Krakiwski Visti* as "a man with the outstanding traits of a real soldier and the ability to use them skillfully in his ecclesiastical activities." While inspecting the subordinate deaneries in the Lemko region Malinovsky

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[8] *Krakiwsky Visti*, September 30, 1940.

moved into the foreground Uniate priests who were faithful to Nazi regime, priests such as Bohdan Lipsky and Yakov Beloskursky who were appointed Administrative Chancellor and Administrative Secretary respectively, and others. (Prior to the Hitlerites' attack on the Soviet Union) the OUN-ites and their shepherds used every occasion to show their loyalty to Nazism and to Hitler. The latter's birthday was one such occasion.

In Berlin the OUN newspaper *Holos* (Voice) wrote: "Governor-General Frank received a Ukrainian delegation on April 19, on the eve of the birthday of the Fuhrer of Great Germany. On behalf of the Ukrainian group in the *Generalgouvernement*, the delegation passed on their best wishes to the Fuhrer through the Governor-General. The Head of the Delegation, Professor and Doctor V. Kubiyovich, gave the Governor-General an art-designed scroll with birthday greetings for Adolf Hitler. He accepted their good wishes and promised to pass them on to the Fuhrer. At the same time the Governor-General expressed his own appreciation and that of the Fuhrer to the Ukrainians (e. g. the OUN-ites, nationalists — author) for their loyalty and cooperation in re-establishing the *Generalgouvernement.*"

The reactionary clergy and the OUN-ites staged pompous receptions in honor of Hitler's *Gauleiter* during his trips to many towns of the district. At that particular time, this satrap of Hitler's in Poland wrote in his diary: "Over here in the East we must become the masters. The native population must have only one attitude — obedience. Therefore, we should keep a tight rein on them. An efficient leadership and continual supervision — that is what's needed to make the Ukrainians work... Two absolutely different social states are emerging here — the class of the masters (that is us, the Germans) and a second class — our subjects (the Ukrainians). The ruling class makes the plans, carries out the organizational functions and gives orders. The subject class submits to us and works."

Given below is the description of a "festive visit" paid by Frank to the town of Holm.

"On behalf of the Committee, the Governor-General is met by the Committee's Deputy Chairman, engineer Oleksa Tarebus [9]. He welcomes Frank as... a representative of

[9] One of the OUN leaders in the Holm region, Nazi agent.

National-Socialism,— the only factor at the present time bringing a stabilized order to relations in Europe. We hope that the German Government and the German people stabilize relations not only in the West of Europe, but in the East as well... and become bearers of truth for the entire world."

In their lackey-like ardor the OUN leaders did not confine themselves to praising Hitler's Reich, but called upon their masters to make the soonest possible attack on the USSR and to conquer the "whole world."

Let us continue with the description of the ceremonial meeting arranged for Frank by the OUN-ites and the pro-fascist clergy who asked him to pay a visit to the Holm Cathedral, where I. Levchuk "heartily welcomed him and held a divine service. The church choir sang in honor of the Governor and the service closed with a church hymn" (cited from the newspaper *Cracow News* of August 16, 1940).

At a meeting of the Nazi chiefs, Frank said: "Ukrainians have no right to a higher education. We would be unworthy people if we did something for their education, in particular for raising the level of their intelligentsia. The Fuhrer indicated that, for the present, four-grade schools are quite enough for Ukrainians. There, these people would learn reading, writing and arithmetics which is all they need. We should not cultivate intellectuals who would compete with us."

The nationalist ringleaders in collaboration with the prelates spared no effort in occupied Poland to strengthen Hitler's Reich. They called on the farmers to deliver on time to the occupiers supplies of meat, grain and other food products. They also did agitation work among the Ukrainian young people to go to Germany. An apostolic visitor to the Greek-Catholic parishes in Germany, Petro Verhun, in a pastoral message to Ukrainians (Greek-Catholics working in Germany published shortly before the Hitlerites invaded the USSR, called for the workers to fulfil all orders of the German authorities with honesty and goodwill. "You, my dear brothers and sisters," wrote Verhun, "find yourselves in emigration and enjoy the hospitality of the great German people. At your work place, fulfil your duties with a good conscience and knowledge of a job done."

After the complete defeat of Nazism, it was disclosed that all Verhun's messages and church sermons to the faithful believers in the Church had been submitted beforehand for approval to the SD departmental head of Church affairs, *Sturmbanfuhrer* Vandesleben who was in charge of all Nazi secret service agents selected from the Orthodox, Catholic and Uniate churchmen in Germany or in Poland. Verhun said that in 1941 he was called to the SD where he talked at length with Vandesleben and consented to inform the SD on the situation among the Greek Catholic clergy and immigrants as well as on their moods. From that time on he had been a regular informer to the Nazi Intelligence Service. In a personal letter passed to Sheptytsky through one of his confidential aides Verhun let the Metropolitan know about his collaboration with the SD. As Verhun himself acknowledged, Sheptytsky in reply "blessed me, and wished to further continue this work."

In the summer of 1940, the Ukrainian nationalist began collecting scrap metal for Hitler's *Wehrmacht.* In his appeal "To the Ukrainian Public" which appeared in the newspaper *Krakiwski Visti* (Cracow News) on July 6, 1940 V. Kubiyovich wrote: "We, Ukrainians, would also not like to lag behind in this. We want to commit ourselves to the worthy cause of increasing metal stocks for Germany. By making sacrifices to this cause, we shall shav our respect for the Victorious Army and its Great Leader. By donating the big bell from the Holm Cathedral, we have marked the beginning of this campaign."

Handing over the bell, Presbyter Ivan Levchuk underlined: "We donate this big bell to the Victorious German Army as a proof of our deep gratitude... Let it resound new in other parts of Europe announcing the victory of Germany."

In their efforts to help the Nazi army in every way they could, the OUN-ites and the clergy collected from the population every thing made of copper, steel or silver. The leaders of local nationalist organizations were in charge of the scrap metal collecting campaign together with the Nazi appointed village elders, the so-called trusted men. Especially active in collecting scrap metal for the occupiers were the Uniate priests Hudick, Artimovich and their like among the clergy in the villages of Volya-Tseklinska, Grab, Polyany, Ropitsa-Ruska, Brunary, Snitnitsa and

others, from which 40 church bells were sacrificed to the Germany. On July 29, 1940 the newspaper *Krakiwski Visti* wrote: "After the church service and requiem for the Germans who fell in battle, the ceremony took place of delivering the bells to *Kreisshauptman* Dr. Losacker.

The Uniate Church was active in forming the OUN *Nachtigall* battalion. As the German attack on the Soviet Union drew near, the German secret service was no longer satisfied with spying and sabotage or pro-fascist propaganda by the nationalists and the clergy. *Abwehr* had plans to use the much-experienced nationalist thugs for direct action at the front. By orders from Canaris the central leadership of the OUN set up a draft board under Nikolay Lebed and Alexander Lutsky. Bandera urged the board with *Abwehr's* aid to form and put through a short training course a legion named after Konovalets meant to take part in the attack on the USSR. The detachment was later called the *Nachtigall* battalion.

The "upper crust," or OUN "elite" formed the staff. Enlistment was done in strict secrecy and envolved Lebed, Lutsky and Lopatinsky.

By the spring of 1940 this subversive and terrorist detachment had a total strength of one thousand men — (4 companies). They wore German uniforms with a small shoulder-band of yellow and blue ribbon.

The first commanders of the battalion were *Abwehr* officers Herzner and Oberlender and an OUN-man Roman Shukhevych.[10]

Through his conspiratory channels Bandera asked Metropolitan Sheptytsky to appoint a Uniate chaplain to the battalion. The Metropolitan nominated to this post Ivan Hrynyokh who through 1940—1941 delivered anti-soviet sermons at the Church of the Honored Cross in Cracow.

I. Hrynyokh had been consecrated upon graduating from the Theological Academy in Lvov (1932). Appointed to Halych he soon came in contact with the Carpathian-side OUN leaders and shortly became a confidence-man of Sheptytsky and Slipij and a member of the Metropolitan's closest circle.

It was he whom the Metropolitan delegated to German-occupied Cracow. In his new residence Hrynyokh

[10] Later on Roman Shukhevych became the leader of nationalist bands formed and supplied with arms by the Hitlerites — the so-called Ukrainian Insurgent Army (UIA).

quickly established relations with the OUN leadership and became close to Stepan Bandera. Hrynyokh was also well-known to the *Abwehr* center in Cracow. Thus, the appointment of Hrynyokh as the chaplain of the *Nachtigall* battalion suited the Hitlerites, the Metropolitan and the Bandera leadership of the OUN.

On June 18, 1941 the *Nachtigall* battalion was moved over to the the Soviet frontier and stationed in the settlement of Radimno. Here, the staff brieefd to its men on the coming attack on the USSR. The chaplain had the servicemen take the oath of "fealty to the Fuhrer and Great Germany." Blessed by the Metropolitan, this gang of Nazi mercenaries and executioners of the Ukrainian people along with Hitler's army, brought up to the Soviet border, got ready for a marauding assault on the Soviet Union.

2. CHURCH PRELATES' WORDS AND DEEDS AT THE START OF THE NAZI INVASION

"God Bless Hitler!"

June 22, 1941. This was a day that brought grief and terrible remembrances into every soviet family... But it was a long awaited day at the St. George's Church. Thanks to their secret links with the OUN center in Cracow and the Vatican, the Uniate prelates knew all about Hitler's preparations to attack the USSR. They eagerly awaited the arrival of their "liberators". This is what the Uniate Bishop Charnetsky wrote after the war:

"At the beginning of 1941 the leadership of the Greek Catholic Church were informed about the preparations of Germany for an attack on the USSR. The information was received from priests whose parishes lay along the San river on the Soviet border. During that period the priests often came to Lvov and reported that across the border the Germans had heavy concentrations of troops and were carrying out military exercises. The priests also added that Ukrainian nationalist legions had been formed in the vicinity of the border and were preparing for an attack on the USSR as part of the German army.[11]

[11] Reference to the diversion and terrorist battalions *Nachtigall* and *Roland* formed through March — April 1941 — author.

Some servicemen in these legions illegally crossed the border and met with their nationalist counterparts. The priests reported that the German Army together with them (the OUN-ites of the legions formed by the Germans — author) would soon arrive in Western Ukraine and liberate us from Bolsheviks.

One priest reported that the German Army's Commander General Braukhich made an inspection tour of the troops stationed along the Soviet-German border to check their readiness for the attack on the USSR. The leadership of our Church with the greatest joy accepted the news of war preparations by Nazi Germany against the USSR. We hoped that Germany would thus liberate us from the Soviet power and help us recover the benefits and privileges of the Church. For this particular reason the Uniate clergy eagerly awaited the arrival of the Nazi army."

At dawn on June 30, 1941 Hitler's "liberators" burst into Lvov. The *Nachtigall* battalion — headed by Oberlender, Shukhevych and the chaplain Hrynyokh was among the vanguard. Marching through the streets the battalion moved toward St. George's Church to pay their respects to their ecclesiastical father Metropolitan Sheptytsky, and receive his blessing.

... Those who initiated the canonization of Sheptytsky and are now collecting the evidence of the "deeds of this Prince of the Uniate Church which were pleasing to God" would do well to study the writings of Kostya Pankivsky, Deputy Chairman of the Ukrainian Central Committee during the Nazi occupation, writings which were published in America. In his book *From the State to the Committee* Pankivsky recounts how the "most reverend father" blessed the Nazi merceneries of the *Nachtigall* battalion for their bloody deeds in the service of the Third Reich.

"I found out," writes K. Pankyvsky, "that early in the morning on June 30 a military detachment of Ukrainian nationalist volunteers had come to the St. George's Church, that they had arrived with the first German units. This so-called *Nachtigall* battalion was under the command of Roman Shukhevych and the Rev. Father Ivan Hrynyokh. A small yellow-blue shoulder ribbon was their only mark of distinction from the German soldiers. Metropolitan Sheptytsky, whom they visited, listened to Father Hrynyokh... Then he blessed the soldiers and the future go-

vernment of whose coming formation Hrynyokh had told him of... In the residence of the Metropolitan settled Dr. Hans Koch [12], well-known to the Lvov public and a faculty member of Koenigsberg University, Professor of Eastern Europe History, a Galician German and Hauptman of Military Counter Intelligence [13].

The article "Liberation of Lvov" — published by the newspaper *Vilne Slovo* (Free Word) which was sponsored by the regional leadership of the OUN in Drohobych — dwelt in detail on the events concerning the Metropolitan's ceremonial blessing.

About three o'clock on Monday morning, June 30, the first patrol of the German Army entered the city. They were Ukrainians (OUN-ites — author) from the battalion under the command of Roman Shukhevych. They headed straight to the most reverend father, Metropolitan Andrey Sheptytsky. The German officer Koch went with them in order to be one of the first to see... the Prince of the Ukrainian Church. Soon German motorcyclists drove in... On that day the formation of a city council was proclaimed, headed by Yuri Polyansky and Detsikevich... Right away the Ukrainian militia appeared and a procession was formed which headed for the Metropolitan's residence where blessing was given to the Ukrainian host, the militia and the new free life as well.

In the daytime, on June 30, a crowd of zealous Uniates gathered near the Metropolitan's residence. The officers and soldiers of the *Nachtigall* battalion were lined up. By their side there was a small group of haphazadly dressed militia men, some monks and the OUN-ites who arrived with the German transport trucks from Cracow. At a short distance away stationed opposite the main entrance to the cathedral, stood 15—20 machine-gunners who were the personal bodyguards of Lieutenant-Colonel Ernst Eikern, Commander of Hitler's Army surveillance unit — *Abwehrkommando* 202.

From the Metropolitan chamber, servants rolled out a wheel chair in which "the Lord's anointed" Prince of

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[12] Captain Hans Koch — an officer of the *Abwehr-2* Department. On the istruction by Canaris he held direct contacts with the OUN chiefs and Uniate hierarchs whom he used in the interests of the German intelligence service.

[13] K. Pankivsky. Vid Derzhavy do Komitetu. New York, 1957, p. 30.

the Church sat with a pacified expression on his face. He was followed by Joseph Slipij, Nikita Budka, Kliment Sheptytsky, Ivan Hrynyokh, Nikolay Halyant, Emelyan Horchinsky, Ivan Kotiv, and by Roman Shukhevych and Hans Koch who kept at a small distance from the main group. There before the cathedral, the company of his closest acolytes, Sheptytsky held a "thanksgiving service in honor of the" invincible German Army and its glorious leader Adolf Hitler." The Metropolitan addressed those present with the words: "We are overjoyed with the liberation of our land from ungodly Bolshevism. We pray the Lord to give the victory to German arms over Bolshevism. I bless you, my sons, in your sacred struggle for truth in God's name. In your hands you hold the fate of your people and our future. God be with you!"

Thus did the Metropolitan bless Nazi hirelings from the *Nachtigall's* for the bloody crimes they committed in the interests of the Third Reich.

The first bloody and violent days of Nazi rule on the Ukrainian lands were terrifying.

Well-trained in fratricide at the Gestapo barracks, the Nazi "supermen", together with the OUN-ites who had received the Metropolitan's blessing, wasted no time in butchering "schismatics" and "heretics". Under these categories they classified every worker, farmer, teacher or scholar who backed up Soviet power or simply enjoyed the great socio-economic transformations which had taken place in Galicia in the memorable days of 1939—1941. The horrible shadow of the Nazi "order" hovered over the towns and villages of Western Ukraine.

Let us recall a few terrible events which happened in Lvov during the first days of the Nazi occupation.

On June 30, 1941 a worker at local brewery Ivan Bril was walking with his wife along Lindego Street (now Rudnev Street) to pay a visit to his sick father. All of a sudden three trucks stopped beside a three-storied apartment house. The few people who were on the street quickly slipped out of sight. The street was empty. Bril who hid with his wife in a nearby printshop testified long afterwords:

"Hefty Nazi soldiers got out of the trucks. Some walked along the street in twos and stopped by with their machine-guns aimed at the building's windows. Others broke in and tramped up the stairs. These were murderers

on their way to torture and kill innocent people. Soon shots were heard inside the house. Glass flew from an attic window and the frame crashed on the road. For a short moment a child's head appeared in the dark opening and then the body flew down to fall with a dull thud. Seven children in all were pushed out of the window in that house."

Another witness to the brutalities of the Nazis and their OUN henchmen from the *Nachtigall* battalion was Theodore Sulym, a worker from Lvov and prisoner at the *Auschwitz* concentration camp under identification number 155027. After the war he wrote in the newspaper *Vilna Ukraina* (Free Ukraine):

"On the very first day of the occupation the city of Lvov knew what the 'New Order' was like: death by shooting, murders, the gallows. There was, literally, no street without dead bodies lying around. Quite a few civillians were hanged on their balconies. First of all the Hitlerites executed the intelligentsia: engineers, physicians, lawyers, teachers and students. Among the 12 persons who were hanged on the balcony of the Opera House was my friend Sergey Glibovetsky from Kolomiya...

...I saw people hanged on the balconies along Bernstein Street (nowadays Furmanov Street) and on other streets as well. I saw a terrifying scene on the street known as *Na Baikah* (presently Kiev street) where a Nazi officer grabbed a baby from its mother's arms and holding it by the legs smashed the child's head against the wall of a building. I will never forget that wall covered with the baby's blood.

At the trial of T. Oberlender in the GDR it was proved that on June 30, the Hitlerites, together with bandits from the *Nachtigall* battalion, crowded close to 800 inhabitants of Lvov on Copernicus Street and drove them toward the present-day Mir (Peace) Street. Among these people were women, old men and children. The Supreme Court of the GDR stated that the *Nachtigall* patrolmen shot indiscriminately into this crowd and then barbarously slaughtered the wounded with their rifle butts and the heels of their jackboots.

Did the old Metropolitan know what bloody orgies he had put his blessing on by granting the Grace of God on the German Nazis and their OUN hirelings? Had

Sheptytsky forseen the terrible results of his sermon delivered before a handful of OUN fanatics who were ready to perpetrate any crime against their people on behalf of their Nazi masters and "reverend fathers?"

Yes, indeed he knew! This was proved by later events that are now history. Numerous facts and documents testify that he anticipated, realized and had long dreamt of a bloody war in the name of victory by the Nazi Reich, for the sake of destroying communism which he so hated, for the sake of making the Ukrainian people Roman Catholics.

That evening on June 30, the former "Prosvita" (educational) House on the Market Square become the residence of the OUN leaders — arriving from Cracow — Nikolay Lebed, Yaroslav Stetsko, Stepan Lenkavsky and other traitors. There, in the presence of Sheptytsky's personal representative J. Slipij, the chaplain of the *Nachtigall* battalion I. Hrynyokh and Hauptman Hans Koch of *Abwehr*, a farcial ceremony was staged, a so-called restoration of Ukrainian statehood."

From the rostrum Yaroslav Stetsko — who during the first days of the occupation of Lvov sported a Nazi trenchcoat — read the "Act on the Proclamation of the Ukrainian State" which had been read beforehand by Sheptytsky and received his approval. Article 3 of that shameful "Act" stated: "The re-established Ukrainian state shall closely cooperate with national-socialist Great Germany which, under the leadership of her Fuhrer Adolf Hitler, is instituting the New Order in Europe and the world at large, and is assisting the Ukrainian people to liberate themselves from occupation by Moscow" [14].

After Stetsko, the floor was taken by I. Hrynyokh. According to K. Pankivsky, Deputy Chairman of the pronazi UCC Hrynyokh greeted those present on behalf of the *Naghtigall* commander Roman Shukhevych. Then J. Slipij delivered the personal salutations of the Metropolitan, Count Sheptytsky, to the "German Army liberators and to the highly esteemed public."

One of the OUN-ite newspapers printed the following: "At the gathering, a welcoming speech from Metropolitan

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[14] The Central State Archives of the October Revolution and socialist construction of the Ukrainian SSR (CSAOR Ukrainian SSR), fund 3833, inventory 1, file 5, p. 3.

Sheptytsky was read. Metropolitan sent his pastoral blessing to the initiators of the meeting. Then his felicitations to the German troops and to the German people's fuhrer Adolf Hitler. Cries of 'Slava' (Glory) and 'Heil' vividly expressed our real feelings. Present at this first meeting of the so-called Constituent Assembly was Dr. Hans Koch, known to all Ukrainians as a former Sotnik (Lt.) in the Ukrainian Galician Army who spoke to the Assembly in the name of the German Armed Forces and called upon the Ukrainian population to cooperate with the German Army." Thus, the Ukrainian bourgeois nationalists at their "Forum" were greeted and placed in the same ranks as their ideological mentors — bloodthirsty Hitler and Metropolitan Sheptytsky.

Hallelujah to the Conquerors

By means of merciless terror and flattering approaches to Uniate dignitaries and the OUN chiefs, the Hitlerite invaders tried to suppress the anti-Nazi actions to turn the workers, farmers and intelligentsia into their obidient slaves.

Even before the attack on the Soviet Union the Nazis drew up a detailed plan for plundering the country, and to turn it into a colony of German imperialism. This was fully laid out in a secret document headed "Directives for the Control of the Economy" ("The Green File"). The document envisaged total political and economic subjugation of the Ukraine. The main proviso of the "green File" read: "To use all means for immediate and complete utilization of the occupied regions in the interests of Germany." The "Directives" demanded the requisition and confiscation of all raw materials, prefabricated goods, ready-made products and provisions on all the lands occupied by Germans.

Hitler charged Himmler and Rosenberg with solving the "Eastern Question" — i. e., with either subjugating or slaughtering millions of people — Ukrainians, Poles, Russians, Byelorussians, Jews. Himmler was zealous adherent of the racial theory of "inferior peoples." He placed all "non-Aryan" peoples in this category. It was Himmler who said: "Whether other peoples live in comfort or die of hunger is of no concern to me, except from

the viewpoint as to whether we need them as slaves for the maintenance of our culture." The bloodthirsty Nazis tried hard to put Himmler's "theoretical conclusions" into practice on the Soviet lands which they occupied.

In accordance with the OST (East) general plan — worked out by the Himmler-headed Imperial Department of the SS and the Nazi police — 80-85 per cent of the Poles, 65 per cent of the Western Ukrainians and 75 per cent of the Byelorussians were to be expelled from their homes and exiled to Siberia. In regard to the Russians, it was recommended to pursue a policy of weakening the entire Russian nation.

Special Nazi punitive brigades were formed, supplied with relevant equipment for the mass slaughter of civilian population.

All this was of no concern to the high echelons of the "Lord's anointed" on St. George's Hill. Well aware of the plunderous nature of Nazism and realizing what calamities it would inflict upon the Ukrainian people, they continued to praise the Hitlerite bands of murderers and rapists. However, let the following documents speak for themselves:

"People of Ukraine, I bring you good tidings," wrote A. Sheptytsky in his address to the parishioners and the clergy, "God heard our humble prayers, I call upon you to show your gratitude to the Almighty, to be loyal to His Church, and to be obedient to the authorities. Wartime demands many more sacrifies, but the Cause begun in God's name and with his blessing, will be brought to a successful end. The unavoidable sacrifices needed to reach our goals consist above all of obedient submission to the just law and to the orders of the authorities...

We welcome the invincible German Army as our liberator from the enemy. We shall duly abide by the rules of the established authorities..."

The OUN newspaper *Surma* not only published the Metropolitan's appeal but an article headed "Let the German Army feel that it is a welcome guest in the Ukraine." Acting in unison with the Uniate reactionaries, the OUN ringleaders called on the nationalists "to meet the Hitlerites with rapturous cries of joy, with flowers happy smiles, and warm applause. Also with the slogans "Long live the invincible German Army! Long live its Fuhrer Adolf Hitler!"

How low they have fallen into so grovel before the occupiers, what loss of human dignity they have shown in addressing readers in Ukrainian with advice like this: "Welcome the German troops, Ukrainians! Show them that they are your dearest friends and much desired guests. May they raturn to their distant Homeland with pleasant memories of our sunny Ukraine and her friendly hospitable Ukrainian people. [15]

On the 5th of July, Sheptytsky addressed the Uniate clergy and the parishioners with another "pastoral message":

"By the will of our Almighty and all-merciful Lord, a new epoch has opened for our Motherland. We welcome the victorious German Army with gratitude and joy for liberating us from our common enemy. At this important historical moment I call upon you, Fathers and Brothers, to be thankful to God and loyal to his Church, to obey the authorities and render energetic labor. To offer thanks to our Almighty for all his benefits, and to pray for His mercy in the future, every Pastor of man's soul shall hold a thanksgiving service on the Sunday on receiving this appeal and after the Doxology has been sung he shall proclaim 'Long life' to the German Army and the Ukrainian people" [16]

On the same page beside the Metropolitan's message, the newspaper *Ukrainski Schodenni Visti* (Ukrainian Daily News) published an "Address by the Commandant of Lvov Lt. Gen. Renz". With the forthrightness typical of a Prussian crude soldier, Renz made it clear that the Nazi invaders had come to the Ukraine to set up their own rule and demanded unconditional obedience from everybody: "The victorious German troops... have freed the western regions of the Ukraine from the major Bolshevik armed forces and the German colors wave over the citadels of Lvov and Lutsk." In summing up the anti-Soviet aspirations and all-round support given Nazi invaders by the Uniate Church Renz demanded from the clergy their absolute subjugation to the German army. "The Church and its associated bodies, so far as they are representatives of the Ukrainian national traditions, shall have due support in society. However, all these positive circles

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[15] *Surma*, July 2, 1941.

[16] CSHA Ukr. SSR in Lvov, fund 358, inventory 1, file II, p. 25.

(reference is made to the OUN clique and its Uniate patrons — author) without the permission of the military authorities have no right to issue any police, economic or other decrees concerning the population of the region."

That's how it actually turned out, the declaration on "the Ukraine's independence"' and similarly the real pay of the OUN-ites and Uniate priests for their fratricidal service to the Nazi. As the saying goes — 'once you are hired, you have sold yourself.'

The nationalist Nazi hirelings not only failed to receive "independence," they weren't even given a hint of ever getting "independence" in the future, though they still continued to serve Nazism faithfully and truly.

To avoid any possible misunderstanding as to who the real master was in Lvov, General Renz as Commandant of the city, issued a new order on the eve of July 5, 1941:

"In the interests of keeping law and order among the public and for reasons of security, the German high command has so ruled:

1. That the slightest attempt to commit violence or hostile acts against any of the German Army personnel shall be answered by capital punishment. In case the guilty are not caught, repression will be carried out by executing persons taken as hostages.

2. That any person who fails to return to his place of employment or leaves his work, shall be shot as a saboteur.

3. That Red Army soldiers and political workers who are in the city are obliged to be registered within a six-hour time limit... Any persons sheltering such soldiers or political workers shall be shot.

4. That all fire-arms and ammunition of all kinds including explosives must be turned in... Failure to do so will result in capital punishment."

The Nazi Commandant categorically prohibited anyone to be on the street after 9 o'clock at night (curfew hour) or to keep on his premises any kind of radio set. In his concluding order, Renz categorically warned that "meetings, demonstrations and street processions would be suppressed by force of arms."

Despite the severity of orders and reprisals by the occupiers against the Ukrainian population, the Uniate clergy and the OUN-ites continued to praise Hitler. On Sheptytsky's initiative the nationalist high-ups together

with the Uniate hierarchs convened a "meeting of prominent public representatives" in Lvov the very day after Renz had issued his orders. At this meeting the Metropolitan was represented by his trusted associates: J. Slipij, Yu. Dzerovich, A. Kashtanyuk.

On behalf of Sheptytsky J. Slipij welcomed the leaders of the various nationalist groupings and urged them to put aside their strife and mutual accusations in order to join forces and thereby "render much broader and effective aid to the liberating German Army." The resolution passed by the meeting read: "Representatives of the Ukrainian public in Lvov who gathered together on July 6, 1941, extend their heartfelt greetings to the victorious German troops under the leadership of the great Fuhrer Adolf Hitler..."

That same day, on Sunday July 6, 1941, the bells were rung at all the Uniate churches thus announcing to their parishioners that a "Thanksgiving service by the Archbishop" would take place at St. George's Church. Dressed in gold-brocaded holy robes and bishop's vestments the Uniate priests sang at the top of their voices the "Mnohaya Leta" (Eastern Church hymn of praise) (Many Years...) to the victorious German Army and its Fuhrer, denounced the ungodly Bolsheviks.' With cries of *Hosanna* they hailed the Nazi generals and officers who attended the ceremony to witness another manifestation of faith in the Third Reich.

To the ringing of Church bells, the Uniate clergy throughout Galicia showered blessings on Hitler. In unison with the OUN-ites the priests announced in their "memoranda" and "communication" assurances of their loyalty to Nazi Germany and praise for the Hitlerites. At the same time, innocent blood was being shed of many workers, engineers, teachers, scientists, collective farmers and rural activists. To this very day people remember the atrocities that took place during the first days of the Nazi occupation of Lvov. Even now it is depressing to read the time-yellowed documents describing the inhuman crimes of the Nazi soldiers and their brutal collaborationists — the OUN-ites.

"Lvov is an ancient city. It has witnessed much in its time, but the brutalities of the Nazis overshadow anything that ever happened within the walls of the Old Town. After taking Lvov, the Nazis began to drive into the

movie theaters and community centers all trade union activists, foremost workers and members of their families as well as office workers of public institutions. In the "Evropa" movie theater, the Nazis held a crowd of about 500 persons. A Nazi officer demanded that each one fill out a written list of the names of public Soviet activists. Of the entire 500, only six cowards were found, who broke down under the threats of the Nazi officer. The rest maintained a scornful silence. Then the Nazis grabbed every fifth person, and dragged them outside. No less than a hundred persons were shot dead in nearby courtyards." So runs the statement of an actual witness, a school teacher A. Kovalskaya, who recalled the terrible days of the Nazi occupation.

A leaflet printed by the underground organization "Liberation of the Motherland" [17] described the way Soviet citizens moving eastward were murdered by OUN-ites:

"While the Red Army was retreating from Lvov, organized bands of nationalists shot down at the columns of troops in the streets from the roofs and windows, killing Soviet citizens simply because they were Soviet. In the village of Bobrka alone the nationalists put to death 49 Soviet citizans who had left Lvov. They did the same brutal killing in the Sokal and Zlochev regions as well as on the outskirts of Zbarazh. In the village of Dusanove (Przemysl Region) the local money bags halted and disarmed Red Armymen whom they first tortured and then literally cut to pieces. Bourgeois nationalists who were also headed by several priests, were the organizers of bloody massacres like this in many a town and village."

It is impossible to list all the crimes committed in the Ukraine by the Nazi cutthroats. The murder of thousands upon thousands of innocent Soviet people lie on the conscience of followers of the Uniate clergy — the OUN bandits.

The Bloody Deeds of the "Sanctified"

Terrible crimes were committed on the Ukrainian lands by the OUN murderers from the *Nachtigall* battalion sanctified by Sheptytsky's "Blessing" and trained on money

[17] An underground organization active in Lvov through 1942—1944.

expended by the Gestapo and *Abwehr*. After taking of Lvov, *Nachtigall* detachments were billeted in various city districts: near St. George's church, in Yablonska Street, and in the grounds of the gas works. The battalion's headquarters was located at the Students House on Cadet Hill just opposite the former Abrahamovich Seminary.

The battalion's high command — R. Shukhevych, A. Lutsky and V. Sidor — maintained permanent ties with the staff of the SD and Gestapo, as well as with Bandera's representative, Nikolay Lebed, who was in charge of the vicious SB — the OUN security service. Lebed came to Lvov as an envoy with "special" powers" from *Abwehr* and OUN leaders.

The meaning of Lebed's "special powers" fast came to light. The *Nachtigall*-men were divided into groups numbering 10 to 15 and, in the early hours of July 4 under the surveillance of Oberlender, Lebed and Shukhevych, they began carrying out mass arrests and murder of the intelligentsia, old people, women and children.

It was not mere chance that made the Nazi bandits choose the Abrahamovich Seminary as the place for their bloody reprisals. The seminary was located at a lonely spot on the Vuletsky Hills just several meters away from a deserted area crisscrossed with ravines, gullies and hollows. The building had spacious cellars where they could keep hundreds of the detainees and, in conformity with Hitlerite practices, hold hasty and secret "trials".

At night the Gestapo and Bandera executioners broke into the appartements of their chosen victims, confiscating money, clothing and other valuables while the people arrested were taken to the seminary. During the first few days alone of Lvov's occupation they arrested and executed 70 well-known scientists, engineers and artists. Included were: honorary member of several foreign academies Cazimir Bartel, writer Tadeush Boy-Zhelensky; the 80-year-old Academician Soloviy; Professor Jan Grek, the Rector of the University; Professor of forensic medicine Vladimir Seradzsky; Academician in dentistry — Anthony Czeshinsky; Professor of surgery Tadeush Ostrovsky and many others.

Only one of all the intellectuals arrested in Lvov managed to escape from the Abrahamovich Seminary — Corresponding Member of the Polish Academy of Science and well-known pediatrician, Frantishek Groer.

The latter, called as a witness for the prosecution at the trail of Oberlender in 1960, gave the following evidence:

"I was in the courtyard of the seminary where the Nazis had taken me... Soon a group of professors were escorted from the school. Four of them carried the dead body of a young man. Later, from the servants of Professor Ostrovsky and Grek, I found out that he was a young engineer by the name of Ruff. He had been killed during interrogation. His body was carried out by Professor Vitold Novitsky, Head of the Chair of Pathological Anatomy at the Lvov Medical Institute; Professor Vladimir Krukovsky of the Lvov Politechnical Institute; and a prominent specialist in the field of oil industries, Professor Stanislav Pilyat and one other — probably the mathematician Professor Vladimir Stozhek.

The group were driven toward the so-called Cadet Hill. Twenty minutes passed. Suddenly from that direction I heard several bursts of rifle fire. After a while another group of professors were led out of the seminary, about 15 — 20 persons. They were made to stand facing the wall. Among them I recognized Assistant-Professor Stanislav Monchevsky, obstetrician and gynaecologist."

The Uniate Church uttered not a single word in defence of the victims of the Nazi terror. What's more, when the wife of Academician Tseshinsky — a personal acquaintance of Sheptytsky — begged the Metropolitan to appeal to the City Commandant with a request to free her husband, the "reverend father" cynically replied that he never interfered in "worldly affairs."

A press-conference was held in Berlin in October of 1959 for German and foreign correspondents during which documental material was displayed that shed light on the bloody deeds of the Ukrainian nationalists from the *Nachtigall* battalion under the command of A. Hertzner and T. Oberlender. In order to whitewash Hertzner and mainly Oberlender who was at that time the FRG's minister in charge of deported persons (DP's) Bonn hastily published a text of the so-called "Prosecutor's Summing-up". Realizing perfectly well that they would never be able to refute the atrocities committed in Lvov, the lawyers in Bonn tried to put all the blame for the crimes on the Ukrainian nationalists who acted quite independently

and contrary to the orders of the Nazi High Command. As stated in the "Prosecutor's Summing-up" not only the soldiers and officers of the *Nachtigall* battalion took part in slaughtering the Lvov inhabitants, but also the Ukrainian police of Lvov.

"This action," stated the "Prosecutor's Summing-up", "in accordance with an outlined plan, was directed against the Jewish population of Lvov, against members and adherents of the Communist Party and several Polish intellectuals including, above all, professors of the Lvov University."

However, documents and facts irrefutably proved that the Bandera cutthroats committed these violent murders in the city on the instruction, and with the direct participation of their Nazi masters.

By introducing a reign of brute terror, the nationalist ringleaders attempted to frighten the population and bring the Ukrainian people to their knees before the Nazi invaders. With this aim, and under conditions of strict secrecy, the OUN leadership in Cracow with the approval of *Abwehr* chiefs had made out a 'block' list of people to be destroyed.

By order of the OUN leaders such lists (Black Books) were also compiled by illegal OUN information centers in the districts, regions and areas of Western Ukraine. The marked victims included Soviet activists, representatives of local communities, and intellectuals. But the lists compiled in Cracow failed to reach Lvov on time. So a "Doomsday" list of prominent scholars and scientists was drawn up on the instructions by N. Lebed by OUN-ites Evhen Vretsyona and Ivan Klimiv who used a prewar telephone directory. They selected people with the title of professor or any other academic degree before their names. All told, the list included more than 300 persons marked for death.

That was the kind of "collaboration" with the Hitlerites and the Ukrainian nationalists which received Sheptytsky's blessing.

In order to avoid responsibility for the mass murder in Lvov, Reichminister Himmler and Major-General Katzman of the Police and SS-troops gave orders in 1943 to take immediate measures to exhume the executed victims, burn and rebury them — this included the Lvov scholars

and scientists slaughtered by the *Nachtigall*-men in Lvov. For this purpose, *zonderkommando* — 1005 was formed headed by SS *Hauptsturmbanfuhrer* Sherlyak. After burning the bodies and scattering the ashes, the members of this detachment gathered the remaining larger bones and ground them up in a special millstone apparatus.

The *Nachtigall's* bloody route in the Ukraine passed through the towns of Zolochev, Ternopol, Satanov and Vinnitsa. In conformity with their *Abwehr* assignment, the OUN-ites carried out reprisals against communists, Young Communist League members, and Soviet activists. The traces left by the *Nachtigall* battalion in Zolochev are terrifying. A former Nazi General, Otto Korfes, reported that he had personally observed at two o'clock in the morning, the way *Nachtigall*-men shot down men, women and children, whose bodies were then thrown into a trench five meters deep and 20 meters long. The wounded were blown up with hand granades.

At this very time the OUN murderers were warmly received by the Uniate priest, Ivan Sadovsky. Wearing the nationalist emblem of the trident on his soutane he demonsrated his loyalty to the nationalists and the "New Order". In honor of the invaders and their Fuhrer, Sadovsky conducted a thanksgiving service and pronounced his blessing on the *Nachtigall* bandits for further crimes. "The time has come," he said, "when we are finally free of the Bolsheviks through the assistance of the victorious German Army. I call up on you to express your very deepest gratitude and your respects to this friendly army of our liberators".

A former *Nachtigall* soldier, Hrihory Melnyk, gave this testimony:

"After Zolochev came Ternopol. A group of 80 *Nachtigall*-men on bicycles rode through Volochisk to the little town of Satanov. Others moved upon on Mikhalpolye as information was received that several families of Soviet officials remained there. Our platoon arrived at Satanov late at night. Patrols were stationed all around with orders to let no one escape and to shoot anyone on the spot. A deputy to Shukhevych, Vasily Sidor was in charge of the "mission". He broke into appartments and shot everyone he met. There was no mercy for anyone. A frightened little girl rushed out of a cottage, and hunted all round the yard for a hiding place. Then Sidor walked out.

He calmly approached the child, who pressed her small body against a wall. The little one wore only a nightgown. Her tiny bare feet were clearly outlined against the black soil. Sidor approached her slowly. On seeing the pistol in his hand the child screamed "Mama!" The same moment Sidor shot right into her open mouth."

Hundreds and thousands of victims died at the hands of the *Nachtigall* and the *Roland* brutes in Byelorussia where the Hitlerites used them in operations against the partisans. There both legions were merged together as the *Shutsmanshaftbattalion*-201 under the command of Yevhen Pobihushchy.

In 1943 many *Nachtigall* soldiers and officers, including Pobihushchy enlisted in the SS Division *Galizien* under the command of the SS *Brigadenfuhrer* Freitag, and took part in battles against the Soviet Army.

The St. George's prelates told their parishioners that the forming of special subversive detachments by the Hitlerites made up of nationalist mercenaries was almost a true sign of their equal partnership with Nazis. Incidentally, however, Melropolitan Sheptytsky and the OUN high-ups knew only too well that no "allied" relations could even be thought of. The Nazis needed the nationalists only as slaves to carry out spy missions in the rear of the Soviet Army and directly at the front.

Although the nationalist subversive battalions were of little significance in military terms, the very fact of the OUN-ites' participation on the side of Hitler's *Wehrmacht* once again proved the anti-people class nature of Ukrainian bourgeois nationalism, its ideological affinity to reactionary fascist doctrines. By drawing up their lines under the black standards of the Third Reich, the OUN ringleaders demonstrated to the whole world that they were, and still are the faithful servants of Nazism and bitter enemies of the Ukrainian people.

While the Soviet people's blood was being spilled in Ukrainian towns and villages, the Greek-Catholic hierarchs along with the nationalist leaders, held a gathering of Nazi mercenaries and traitors at the Lvov Opera House on July 10, 1941 which they called a "Manifestation of gratitude and respect to the Fuhrer Adolf Hitler and the German Army". Bishops J. Slipij and N. Budka, members of the Metropolitan's Ordinate and Chapter, the clergy, the monks of St. Basil's monastery — all arrived to praise the

Hitlerites. Over the front entrance stretched a sign — "We thank the Fuhrer of Great Germany" plus a Nazi flag with the black swastika. Beside it hung the emblem of the trident and smaller yellow-blue flags of the Ukrainian nationalists. On stage in the theater stood a huge portrait of Hitler and the hall was decorated all round with Nazi and OUN slogans.

At 6 o'clock in the evening the masters of the nationalists — Generals Von Krantz and Von Rok along with Colonel Von Pritvitz — appeared on the stage. On behalf of the nationalist leaders and the Uniate clergy Stepan Bylyak declared the "manifestation" open. "I have the honor, «he said,» of opening this solemn manifestation of our loyalty to the Fuhrer of Great Germany. As a representative of the ancient city of Lvov, I extend a heartfelt welcome to the representatives of the German Armed Forces, in particular to General of Infantry Von Krantz — Commandant of Lvov, and Colonel Von Pritvitz — Chief of the Commandant's Office in the field."

Then, Yuri Polyansky, Von Krantz's newly appointed Burgomaster of Lvov, addressed the Nazi officers with a few words of "respect and appreciation".

In press reports on the "manifestation" in Lvov, the nationalist and Uniate Church newspaper correspondents wrote that "hundreds of Ukrainians" had come to attend the ceremony at the Opera House which was unable to seat the crouds that wanted in. But in all this there wasn't a word of truth. Judging by an existing photograph of the gathering about 40 men in civvies and 10 women were in the theater. The rest were Nazi officers, SS-men, Gestapo personnel and privates. This was only natural since their "manifestation of gratitude" was organized by handful of Uniate-nationalist traitors encouraged by the occupiers and who had nothing in common with the Ukrainian people at large, nor the population of Lvov.

In the Footsteps of St. George's "Apostles"

Following the example of the Most Reverend Metropolitan Andrey and in compliance with orders from the residence of St. George, all the bells were rung in honor of the "Liberating Army and their Fuhrer from the top of

the hierarchy to the lower ranks: bishops, deans, priests and Fathers Superiors of the Uniate monasteries. At a gathering organized in Przemysl on July 7, 1941 Bishop Josaphat Kotsilovsky cried out: "Glory to the Great Fuhrer Adolf Hitler, the liberator and best friend of the Ukrainian people!" Bishop Josaphat's deputy, vicar Hrihory Lacota chimed in with: "We shall direct all efforts of our Ukrainian society toward rendering aid to Great Germany, and its victorious Army".

In Berlin, the nationalist weekly "Holos" (Voice) gasping with joy over the "demonstration of love for the Fuhrer" in Przemysl, wrote as follows: "On July, 7 in Przemysl, now freed from Bolshevik invasion, a big Ukrainian manifestation was held in honor of the Fuhrer and the invincible German Army. After the thanksgiving service conducted by the Reverend Josaphat, the Ukrainian population (a small group of the OUN-ites and their accomplices — author) gathered near the platform — decked with German and Ukrainian flags — on which stood representatives of the German authorities and the Ukrainian community. Following the speeches of gratitude to the Fuhrer and the German Army, those present adopted the text of a message thanking the Fuhrer for their liberation..."

On June 30, 1941 the 6th SS *Einsatzkommando* arrived in the town of Dobromyl, Lvov region. It was led by the SS *Standartenfuhrer* Erchard Krieger who ordered all the inhabitants to gather on main square. To intimidate these people he immediately selected 90 persons from the crowd, and ordered their execution.

These unlucky people, innocent of wrongdoing — Ukrainians, Russians, Jews and Poles were driven to a salt mine outside of town and shot down. Both the dead and the still living wounded were thrown by the SS brutes down a shaft 80 meters deep.

The small town of Dobromyl in Western Ukraine, with a prewar population of five or six thousand people, where almost everyone knew each other, went into mourning. Trouble visited almost every home.

While this was going on, Bishop Kotsilovsky and the Father Superior of the Dobromyl monastery, M. Rozumiyko, gave a rich banquet for high-ranking *Wermacht* officers and newly appointed Nazi officials. The Bishop expressed his "sincere admiration of the lightning victories

of the German Army over the Bolsheviks. "The Ukrainian people, he said, should thank the Nazis and march side by side with Great Germany toward victory over the Soviets".

Then "the guests of the monastery" were heartily welcomed by Father Superior Rozumiyko who thanked them for "timely liberation". At his call, the clergy present sang the hymn "Many years"... to Hitler.

In the Stanislav region, Bishop Hrihory (Khomishyn) was especially artful in praising Hitler and his *Gauleiters*. On July, 12, 1941 he and his Vicar, Bishop J. Lyatishevsky, together with a large group of Uniate priests, held an "episcopal service celebrated under field conditions" close to the Greek Catholic Cathedral in honor of the Nazi invaders and the Bandera-men who had arrived from Crakow. On Khomishyn's instruction all parishes in the Stanislav Eparchy had to hold a "thanksgiving service" for the "victorious host of Great Germany".

The Nazi patrons noted the bishop's fervor. With the permission of the Stanislav Gestapo chief, *Oberstumbanfuhrer* Krieger, this traitor wearing the soutane was granted an unprecedented favor for occupation times; he was given the loan of a car and permission to hire a driver — at the parishioners' expense, of course.

The Bishop worked hard to reimburse his patrons for this favor. Along with Gestapo officers the Uniate prelate, with the greatest of zest, held receptions for Nazi officials from the highest ranks to the lowest. In October 1941, he welcomed that great executioner of the Ukrainian people, the Nazi Governor-General Hans Frank. The Reverend Hrihory wrote in his diary: "The Rector of the Theological Seminary, Professor Boychuk, Bishop Lyatishevsky and I arrived at the mayor's office at the appointed time. Soon Hans Frank arrived. We welcomed him and went to a meeting. There I delivered a speech, thanking the Germans for their arrival and for liberating the Ukraine from the Bolsheviks. Hans Frank made an answering address, saying: "From now on Galicia is included in the Polish Governor-General's District and is part of Germany".

In his diary Bishop Hrihory was not quite precise in reflecting the main idea of the speech made by the Governor-General Hans Frank. "Military needs take priority over all others", Hans Frank observed. All other interests

are secondary and must give way to them. Everyone who hopes for liberty of mankind must from now on subjugate himself to this suprime principle. This greater of all wars, which has raised the prestige of the glorious German soldiers to the very stars, will also be the last war in Europe. When it is over, peace and order shall reign supreme on the vast expanses of the Euro-Asian continent under the protection of the German sword".

Thus, having made it clear that even after the war the nationalist mercenaries would have to dance the "Hopak" under the "protection of the German sword," Frank further noted: "Let the people of Galicia never forget that neither prayers nor the hearty cries of the soul have given freedom to this land, but the sole and exceptionally bold epoch-making decision... of Adolf Hitler. Possibly, there are even such people who have dreamt of a different decision, but this freedom has come into being not in order to be discarded. The German state quite reasonably draws attention to the fact that this territory (i. e. Galicia — author) since 1772 has been enriched by the very best of the German administrative spirit." [18]

After the meeting and 'demonstration of faithfulness to Nazi Germany" the nationalists in or without holy robes, presented Frank with a saddled horse and a carved souvenir box.

The Uniate clergy and the Ukrainian nationalists held festive meetings for the Nazi invaders in Halich, Dolina, Striy, Bolekhove and other towns in the Ciscarpathia.

Overseas today, exactly the same as the nationalists, the reverend fathers of various emigrant churches fight with each other. Especially hostile are the relations between the Uniate and the Autocephalous "worthy fathers". The Greek Catholic Uniates call the Autocephaly adherents "schismatics of the true faith". The Orthodox Autocephaly in turn, accuse the Uniates of "forsaking" the religion of their forefathers. Both claim that the transference of loyalty from one Church to another by ordained priests or popes, their change-over from Greek-Orthodox beliefs to Orthodox (Catholic) beliefs and vice versa, had resulted from sheer bribery etc. The Uniates call their "reverend fathers" in Eastern Galicia "martyrs", whereas the Autocephaly say they were not "martyrs" but, on the

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[18] *Lvivski Visti* (Lvov News) 26—27th of October, 1941.

contrary, "torturers and traitors". According to the Canadian publicist Marko Terlitsa "neither side in this fight neglects any ways or means to defame or cast aspersions on their opponents."

However, in actual fact, the higher echelons of the Autocephalous Orthodox Church, during the first days of the Nazi invasion, were not much different from the Uniate clergy. Joining the Uniate episcopal high-ups, the Autocephalous Church prelates also fervently sang Hallelujah to Hitler. The beginning of it all was laid down by the "most reverend" Hillarion — Archbichop of the Holm and Podlyashye Eparchies. According to the *Golos* (Voice) published in Berlin — "On the 29th of June after conducting a regular church service at the Holm Cathedral, Archbishop Hillarion was aided by the local clergy in conducting a thanksgiving service for the victory of the German Army over the bitter enemy of Christianity — Bolshevism. In his prayer devoted to love for the Homeland, the high prelate of the Church appealed to the parishioners to collect money for the wounded... On July 1, Archbishop Hillarion together with the Dean of the Holm Eparchy and the cathedral clergy, conducted a thanksgiving prayer service on the occasion of the taking of Lvov".

When Lutsk and Rovno were occupied, the Autocephalous hierarchs in collaboration with the nationalists set up a so-called Ukrainian Council of Trust, which united traitors of all kinds, criminals and other outcasts. At its first meeting, which was attended by Archbishop Polikarp and the well-known collaborationists Ulas Samchuk and Stepan Skripnyk the Council adopted this resolution: "The main and first task on the Council's priority list is the mobilization of the entire energy of Ukrainians for rendering effective aid to the German Army so that it may win a complete victory as soon as possible".

Soon afterwards, the Most Reverend Polikarp, Archbishop of Lutsk and Kovel, finished his episcopal message to all the most honest clergy and parishioners". After proclaiming himself the administrator for the "Ukrainian Autocephalous Ordodox Church on liberated lands" the High Prelate announced the following to the clergy and parishioners: "A different power has arrived here which changes everything around us. This power is the invincible German Army led by the Great Fuhrer of the German nation Adolf Hitler. The walls which separated us

from the rest of the world have fallen, the chains broken that confined us. What we so deeply believed in has come to pass. It came to pass as Jesus Christ once said "As thou hast believed, so it be done unto thee..."

Hillarion and Polikarp were copied in their prayers by other prelates of the same Church." "During this difficult but joyous hour in the life of our land, I approach you", wrote Platon, Bishop of the Rovno Eparchy in his pastoral message, "when, with God's help, the glorious, invincible, chivalrous German host under the leadership of its great Fuhrer Adolf Hitler, with its unchecked movement ahead is waging an uncompromising fight against the ungodly communist power... Let us then help with all our might and main the glorious German Army to bring the war to a victorious end."

However the Nazi invaders were no longer satisfied with the "greetings" and "thankgivings" alone on the part of the Church hierarchs. They demanded that the economics and manpower reserves of the occupied territories be completely mobilized in the interests of the Nazi Reich, demanded that the population render unconditional obedience to the German administration. And so, the compliant prelates called on their flocks to show "gratitude to the Almighty, loyalty to his Church, and obedience to the authorities." They explained that "wartime demanded many more sacrifices, but the Cause, undertaken in God's name and with God's blessing would be brought to a successful finish. It was absolutely necessary to make sacrifices to achieve the Cause, and first and foremost that meant obedient behavior in complying with the just order established by the authorities."

Schutzmans or "Shepherds of Souls"?

On July 10, 1941 Sheptytsky issued an "Epistle to the Clergy Concerning the Organization of Parishes and the Citizenry" in which he discarded the thesis "about non-interference of the Church in worldly affairs" and ordered the "highly honorable Fathers" to take upon themselves, within their respective parishes, the full weight of local power and to directly involve themselves in questions of economic life, of re-distribution of the land, in surveillance over people who had honestly served the Bolsheviks."

In clarifying to what extent the Uniate clergy should interfere in explicitly political and administrative spheres, Sheptytsky wrote: "Wherever there no longer exists a Council, a community or a local militia force, it is necessary to organize elections for a Public Council, for a village magistrate (read: Elder — author), councillors and a militia chief. If it is impossible to hold elections because of the factional strife, detrimental and troublesome for our cause,[19] the clergyman is obliged, on his own authority, to appoint a magistrate, councillors and a militia chief, reminding the parishioners of the necessity of obedience to the German military power and, with time, to the civil."

He notified the reverend fathers that each of them "must have ready a flag of the German Army" with "a swastika embroidered upon it against a white background". The Metropolitan warned against overstepping the bounds of propriety by raising the flag on the church or the bell tower, but proposing that such flags be hung "on the parish house".[20] The Prince of the Church knew only too well his well-trained disciples who, beginning with their studies at a theological seminary had been brainwashed in the pro-German spirit. Unless warned, such zelous might drape a flag with the swastika right on the chancel.

A few days later, on the 25th of July, Sheptytsky issued his "Appeal to the Grain-growers". The Metropolitan instructed the priests to read this text along to the congregation and, if need be, to explain its meaning. "Our true believers should be encouraged to work with increased effort and goodwill on their own agricultural plots", the Metropolitan wrote... "It goes without saying that we must help the German Army as much as possible, because it is to this Army that we owe our liberation from Bolshevik servitude".

After violating the established tradition of the Church, Sheptytsky applied his traditional seal of the cross and

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[19] A conflict betwen the Bandera and the Melnik factions, their mutual accusations and assasination of the nationalist ringleaders in their struggle for getting from the hands of the Nazis top administrative posts on the occupied territories is meant here.

[20] *Ukrainski Schodenni Visti*, (Ukrainian Daily News), July 20, 1941.

affixed his signature to an Appeal by the "German Economic Commission" which called on the peasants to "clear and destroy the weeds in the fields, to prepare more hay, to repair agricultural implements, to seed larger areas with rape" and, what was most important of all, to immediately deliver the grain, meat, milk, eggs, and domestic fowl to the nearest collection point".[21]

The Ukrainian bourgeois nationalists in their leaflets and newspapers also called on the population to render all-round support to the occupiers. Backed up by the Uniate clergy and guided by the "directive issued in May" which envisaged "all-out aid to the liberating German Army" — by way of mass extermination of communists, young communist league members, Soviet activists, workers and peasants — the Bandera cutthroats began executing the Soviet people in the western regions of the Ukraine. The Bandera ringleaders N. Lebed, L. Rebet, S. Lenkavsky, urged the lower OUN bodies fulfil the Bandera directive to the effect that "the form of state power must become a political and military dictatorship of the OUN" — following the Nazi invasion of the Ukraine. It was suggested that emergency courts be swiftly set up in every locality, courts which "being guided by their own conscience must indisputably punish" all opponents to Hitler's regime and all enemies of the OUN".

The nationalist theoreticians who graduated before the war from the Political Department of the Berlin Military Academy of the National-Socialist Party and who were instructed in the Propaganda Ministry of Goebbels tried to disseminate their "theory" about "the high mission" of the Galician peasant and his "racial purity". An editorial on July 22, 1941 in the newspaper *Ukrainski Schodenni Visti* under the headline "Vital Source of National Blood" wrote as follows: "The question of blood today represents a highly important point in the research and recognition of the racial elements of a nation". Following a scientifically expressed discussion on the quality of blood of different nationalities, the OUN "racial" specialists concluded: "The vital source from which a powerful stream of fresh blood is poured into a nation's organism comes from the farming tiller of the soil. The truth of this, which was brought to the foreground of the constitutional provisions

[21] *Ukrainski Schodenni Visti*, July, 27, 1941.

of Great Germany by the National-Socialist Party of Hitler was applied on a large scale in all areas of life in Germany. In particular, the imperial Minister of Agriculture Walter Larre became the herald and conveyor of this truth under the specific conditions of German life". The newspaper called for "building up our national way of life in compliance with the law of the land, on the firm foundation of the farmer class (i. e. the kulaks — the mainstay of the OUN — author).

Such were the words and deeds of the nationalists and their spiritual mentors, the Uniates, during the first days of the blood-bath brought by the Nazi occupation.

But in singing hallelujahs to the invaders and calling for "strong cooperation" with the Hitlerites, the Church prelates and the nationalists overlooked the main thing — that was how the people of Western Ukraine would treat the occupiers. Despite the terrorist regime established by the invaders as well as the pro-Nazi policy of the bourgeois-nationalist mercenaries and of the church high-ups, the people of Ukraine decisively opposed the occupiers and their corrupt agents from the very beginning of the Nazi invasion.

An impressive picture of the overall people's resistance to the occupiers, including large-scale operations by the communist underground organizations and partisan units, can be re-created from the age-yellowed archive documents, from reminiscences by underground fighters against the Nazis and even from the reluctant testimonies of Nazi officers and in the pro-Fascist press. Take, for instance, what Biller — who was appointed chief of the Propaganda Department in Lvov — wrote in the secret official circular No. RC—151241: "It has been proved that in many localities of the *Generalgouvernement*, enemy propaganda is being energetically carried out, that leaflets are being spread among the population".

In the wake of their Nazi masters, the Bandera nationalists joined the "fight against the Bolshevik underground". From the very first days of the occupation, the staff of the OUN Propaganda Department controlled the newspaper *Ukrainski Schodenni Visti* (Ukrainian Daily News). Staff members S. Lenkavsky and his associates settled in Lvov and actually turned the *Ukrainian Daily News* into Bandera's official newspaper. Its editorial, headed "Rumors and Views" of July 26, 1941 stated that in

Lvov and the entire administrative region "subversive groups" were active in spreading "anti-German leaflets protesting pogroms". The newspaper called for a "merciless struggle against those who propagated Bolshevism", who dared to take up arms against the "German knights".

At the same time the authors of this article were forced to acknowledge that "some local elements hate us for our cooperation with Germany. We are proud of this cooperation... and are sure that the New Order created by Adolf Hitler shall reign supreme in Europe and throughout the world on the ruins of the degenerate ideologies".

Five days later the newspaper dwelt once more on the same topic: "Someone is highly interested in arousing disturbances and alarm among the Ukrainian community and, what is most important for our enemies, disbelief in the Cause for which the heroic German Army is shedding its blood". Other nationalist publications also expressed their concern over the stubborn disobedience of the working masses to the "New Order". In Drohobych, the newspaper *Vilne Slovo* (Free Word) on July 30, 1941 published the article headed "What is Happening in Our Villages" which read: "News has come to our editorial office from different parts of the Drohobych Region about various disorders in the countryside. We give herewith several such examples of such actions, in order to warn people, that in future acts of the kind will be considered crimes and will be punished accordingly. In the village of Komarniky, Turkovsky area, former Bolshevik collective farmers on their own initiative cut hay and clover on privately owned fields (fields that once belonged to kulaks and were distributed to collective farmers by Soviet power — author) and took it away for their own use. They boasted that they would harvest all the grain crops too because the land had been alloted to them by the Bolshevik state.

In the village of Dorozhev, Sambor area, a great quantity of stored potato and flax was destroyed which belonged to a former collective farm. In the nearby village of Luka, Bolshevik followers, who had appropriated former privately owned lands, refused to return their plots since they had been given them by the state". Dozens of letters poured into the Governor's office in Lvov from *landwirts* (agricultural controllers), listing the peasants who refused to deliver their "contingents" (produce quotas) and also reporting on the wide circulation of "communist leaflets".

Loud calls from St. George's "holy" prelates for the "suppression of Bolshevik agitators" and for the "establishment of the New Order" resounded through the countryside from the first days of the Nazi occupation.

Metropolitan Sheptytsky not only demanded that the Uniate fathers take under surveillance the "people who had faithfully served the Bolsheviks", but sent in reports on all anti-fascists himself. In a letter to the Ukrainian Central Committee, the Metropolitan wrote: "In Sukhovolya, near Lvov, the school principal is V. Melnyk, notorious for his anti-Church and anti-Christian tendencies. Under the Bolsheviks he was an open communist and did everything he could to harm the Church. He is now organizing and inciting to rebellion all communist elements who still remain in the village... I bring this to the attention of the Ukrainian Central Committee in the hope that ... the Committee will not tolerate such agitation which is harmful to the Church, the people and the village".

A number of sober-minded Greek Catholic clergymen did not agree with the practice of open support for Nazism and interference in worldly affairs, both of which Sheptytsky indulged in so wholeheartedly. In particular, the clergyman Father Bachynsky, expressed his doubts as to the correctness of the political course of St. George's in a letter dated August 25, 1941 addressed to the Metropolitan's ordinaries. He wrote: "Why must a minister on his own authority appoint a village magistrate, councillors and a militia chief? Is this within our rights and competence? And is our interference in, or our dictation on civil administration in a village so desirable? Why must the clergy take upon themselves the obligation of explaining to their flocks the necessity of obedience to the German military and, later on, to the civil authorities?". The clergyman further wrote: "The participation of a priest in the confiscation of peasant lands leads to the loss of his prestige in the village". Addressing the Metropolitan personally, at the close of his letter, Bachynsky observed, that "it was far from a coincidence for German officials to make flattering advances to our clerical circles, because with their help they might wish to more firmly establish their actual power and thus legalize their intentions of an invasionary appropriation of our lands".

On St. George's Hill, however, the prelates viewed

things from an absolutely different angle. Pastoral messages, thanksgiving prayer services, manifestations of loyalty, ceremonial meetings and even God's blessing — all for the Nazi Army... How many such acts of treason took place during the terrible days of "the New Order" — dozens, hundreds, thousands? Far too many to count. But even a small part of the given facts is quite enough to disclose the kernel of the black-hearted intentions and deeds of the high prelates during the grim years of the Nazi occupation.

All-out Aid to the Nazi Reich

Despite the lackey servity of the bourgeois-nationalist mercenaries, the Uniate and Autocephalous priests, the leaders of the Third Reich did not even think of granting independence to the Ukraine. Their aim, above all else, was to enslave the peoples of the Soviet Union and to subjugate Soviet industry and agriculture in their own interests.

This particular aim was set by orders from the *Oberkommando* of the *Wehrmacht* and the Chief Imperial Department of SS and Police. "To root out the public unrest", urged Field-Marshal Keitel, the Commander-in-Chief of the Eastern Front Armies, "it is necessary at the very first sign of it to immediately take the most ruthless measures to affirm the authority of the occupation powers... In so doing it must be kept in mind that human life is worth absolutely nothing in the countries this concerns, and that deterrent effects are achieved only by cruelty in the extreme. As a rule, in such cases, payment for the life of our German soldier must be the death sentence for from 50 to 100 communists. The method of execution must increase its degree of influence as a deterrence".

Special *Einsatzkommandos* were set up and granted unlimited authority in the occupied regions for carrying through the above-mentioned directive on the "eradication of ideological and racial enemies". In conformity with Hitler's directive "On special jurisdiction in the 'Barbarossa' zone and on special operations by the Army", it was categorically prohibited to put on trial the personnel of the *Wehrmacht* for any crime against the civilian population.

After dispersing the farcical "state administration" headed by Ya. Stetsko the Nazi masters showed their OUN hirelings that they not only consider it possible to recognize any form of Ukrainian statehood whatsoever but would not permit the establishment of a protectorate or an autonomous government in the Ukraine. Planning to turn the Ukraine into a colony deprived of all rights under the German Reich and, following the old Roman dictum "divide et impera" (divide and rule), Hitler decided to divide up the occupied Ukrainian territory. The first step in this direction was the annexation of the Ukraine's western regions to the so-called *Generalgouvernement*, earlier established by Nazi in Poland (1939). On August 1, 1941, Governor-General Frank issued Directive No. C-441 which stated: "From 12 a. m. on August 1, 1941, according to the Fuhrer's Decree, civil administration on the territory of Galicia which formerly belonged to Poland shall be incorporated into the administration of the *Generalgouvernement* and come under my control. The lands of Galicia, formerly belonging to Poland, shall in accordance with this Directive become part of the *Generalgouvernement*...

1. The District of Galicia shall be administered by a Governor. The Governor's permanent residence is the city of Lvov.

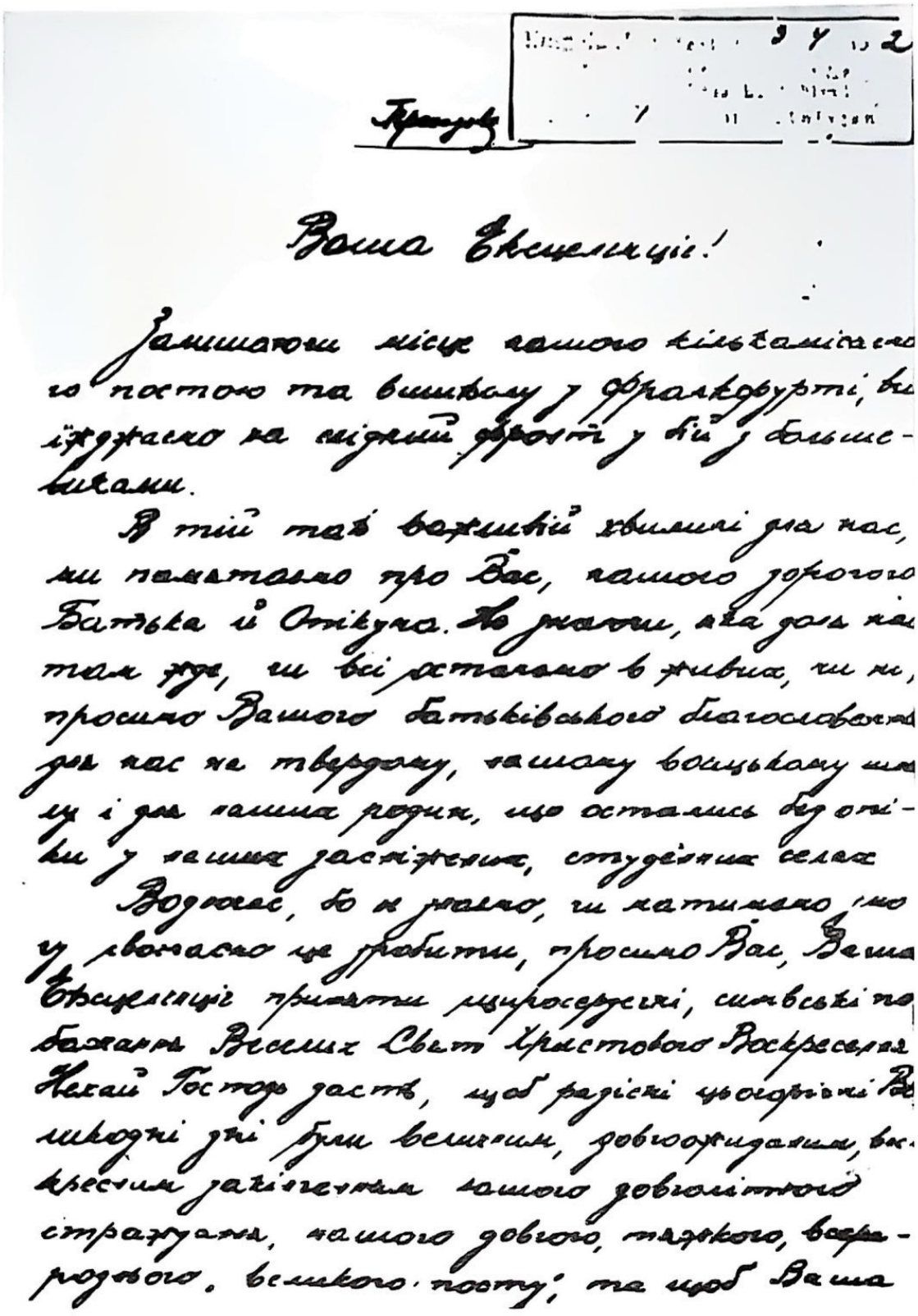
2. I appoint the Chief of the District Dr. Lyash to the post of Governor of the District.

3. The state language of Galicia shall be the German language. The use of the Ukrainian and the Polish languages is permissible".

That was the way the colonial Nazi regime became established in Western Ukraine, a regime the Nazis planned to extend through the whole of Ukraine. With the aim of preventing the Ukrainian people from uniting together, the Hitlerites later on divided the Ukraine into several parts. They gave the Transcarpathian area to Hungary; Bukovina went to Rumania; the Rovno and Volyn areas as well as the central regions of the Ukraine were joined to form the so-called *Reichskommissariat* "Ukraina". The Eastern regions of the Ukrainian SSR were turned into a zone under the jurisdiction of the Military High Command; but the southern lands, including the city of Odessa, came under a newly established Rumanian occupation administration. With the aim

A. Sheptytsky with his assistants —
the Ukrainian bourgeois nationalists.
The Metropolitan wears badge
with the fascist swastika.

Coadjutor (successor) and assistant to Sheptytsky — Joseph Slipij, from the first days of occupation faithfully served the Nazi. (Above) — The present-day Cardinal respectfully greets Hans Frank (1942). (Below) — Slipij with Nazi officers and Ukrainian nationalists at one of the meetings in honor of the Nazi Army.



Проходить

Ваша Ексцеленціє!

Залишаючи місце нашого кількамісячного постою та вишколу у Франкфурті, виїжджаємо на східний фронт у бій з большевиками.

В тій так важливій хвилині для нас, ми памятаємо про Вас, нашого дорогого Батька й Опікуна. Не знаючи, яка доля нас там жде, чи всі остаємо в живих, чи ні, просимо Вашого батьківського благословення для нас на твердому, нашому воєнському шляху і для наших родин, що остались без опіки у наших засніжених, студенних селах.

Водночас, бо не знаємо, чи матимемо змогу своєчасно це зробити, просимо Вас, Ваша Ексцеленціє приняти щиросердечні, синівські побажання Веселих Свят Христового Воскресення. Нехай Господь дасть, щоб радісні цьогорічні Великодні дні були величним, довгоожиданим, воскресним закінченням нашого довголітнього страждання, нашого довгого, тяжкого, всерародного, великого посту; та щоб Ваша

Photo copy of the letter from a killer in the Nachtigall Battalion to A. Sheptytsky before leaving to conduct punitive operations in Byelorussia.

З "Алг. Відомостей" ва липень 1941

ч. Орд. 63.

До

Духовенства і Вірних Архієпархії

З волі Всемогучого і Всемилостивого Бога зачинається нова епоха в житті нашої Батьківщини.

Побідоносну німецьку армію, що заняла вже майже цілий край витаємо з радістю і вдячністю за освободженим від ворога.

У тій важній історичній хвилі взиваю Вас, Отці і Брата, до вдячности для Бога, вірности для Його Церкви, послуху для Влади і усильної праці для добра Батьківщини.

Усі що почуваються Українцями і хотять працювати для добра України нехай забудуть про якінебудь партійні роздори, нехай працюють в єдности і згоді над відбудовою так дуже знищеного большевиками нашого економічного, просвітного і культурного життя. Тоді в Бозі надія, що на підвалинах солідарности і усильної праці всіх Українців повстане Соборна Україна не тільки як велика схема і ідея, але як живий, життєздатний, здоровий, могутній, державний організм, побудований жертвою життя одних, з журавельною працею, залізними зусиллями і трудами других.

Щоби Всевишньому подякувати за все що дав і упросити потрібних ласк на майбутнє кожний душпастир відправить в найблизшу неділю по отриманні цего заклику благодарственну Богослужбу та по вісні "Тебе Бога хвалим.." внесе многоліттєвія побідоносній німецькій Армії та українському Народові.

Дано у Львові 5. липня 1941 р.

Андрей Митрополит
бр.

Metropolitan Andrew Sheptytsky calls upon priests and parishioners to welcome the "victorious German Army". According to this appeal every priest was ordered to conduct "Solemn Divine Services" in honor of German-fascist troops.

UCC chief V. Kubiyovych
and Governor O. Wechter at the meeting
on the occasion of forming
the SS Division G a l i z i e n.

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REGIERUNG
DES GENERALGOUVERNEMENTS

Krakau, den 29. April 1943.

HAUPTABTEILUNG INNERE VERWALTUNG
ABT. I. ALLGEMEINE STAATSVERWALTUNG
Staats-u.Kommunalverwaltung

Ki. 962/43 (III a - 6)

An den
Herrn Metropoliten der griech.-kath. Erzdiözese Lemberg,

L e m b e r g
St. Georgsplatz.

Betr.: Unterabteilung Kirchenwesen
Hier: Überweisung von Geldmitteln für die Bedürfnisse der griech.-kath. Kirche.

Durch die Hauptkasse der Regierung des Generalgouvernements wird Ihnen demnächst ein Betrag von

360000.-- Zloty

zugehen. Aus dem anliegenden Schreiben bitte ich die Herkunft und den Bestimmungszweck dieses Betrages ersehen zu wollen. Einer Rechnungslegung über die Verwendung der überwiesenen Summe bedarf es gegenüber meiner Dienststelle nicht.

Im Auftrage.

Bitzler

Photo copy of the letter on transferring money from the Nazi Administration of the G e n e r a l g o u v e r n e m e n t for the sum of 360.000 occupation zlotys to the treasury of Metropolitan Sheptytsky. "My Office does not require an account for this money" reads the document significantly.

ЩОДЕННИК ДЛЯ ДИСТРИКТ

Львів, субота, 10 липня 19

родин Губернатора рикту Галичина

ПОБАЖАННЯ УЦК. ДЛЯ ГУБЕРНАТОРА ГАЛИЧИНИ

Львів, 9 липня. 8-го липня, в день уродин Пана Губернатора Галичини, д-ра Оттона Вехтера, склали представники Українського Центрального Комітету візиту Соленізантові та висловили Йому побажання.

Військова Управа на Святоюрській Горі

Львів, 9 липня. 8-го липня прийняв Митрополит Ексцеленція Андрій граф Шептицький, на довгій авдієнції Військову Управу, що з'явилася у повному складі, під проводом полк. Бізанца, щоб представитися Князеві Церкви.

Речником Військової Управи був її голова, полк. Бізанц, який у своїй промові дякував Митрополитові за доброзичливе ставлення Його та підлеглого Йому духовенства до справи формування СС Стрілецької Дивізії Галичина.

Митрополит відповів на промову, дякуючи сердечно за візиту; опісля Він інформувався у довшій розмові про хід праць, зв'язаних з формуванням Дивізії.

бої в районі Білгор

It is clear from this report in the occupation newspaper Lvivski Visti of July 10, 1943, the Metropolitan took part directly in the formation of the notorious SS Division Galizien.

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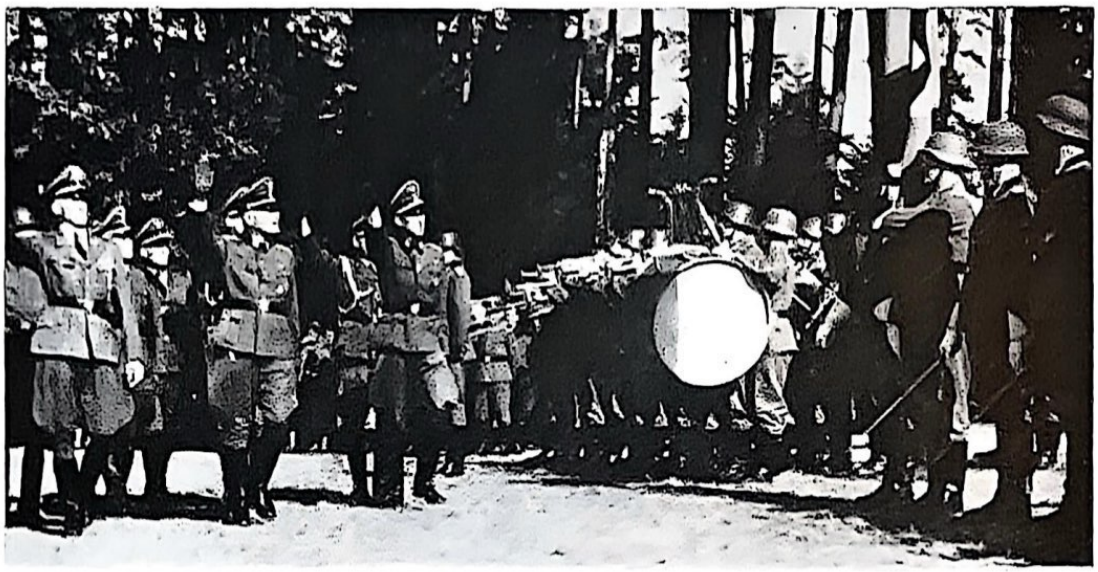
Священики Духов. Семинар

	Сл. Б.	золот.	
о. Др. Лаба Василь	5	20000	20000
о. Др. Глинка Лев	5	20000	20000
о. Др. Сампара Старо	5	20000	20000
о. Фурикевич Волод	5	20000	20000
о. Левенець Михайло	5	20000	20000
о. Карпінський Осип	5	20000	
о. Карпінський Осип	10	20000	
о. Карпінський Осип	5	50000	45000
о. Гуглевич Данило	5	20000	
о. Гуглевич Данило	10	20000	40000
о. Ратич Борис	5	20000	20000
о. Трут Осип	5	20000	
о. Трут Осип	15	30000	50000
	85		

And this is another source of income for the Uniate clergy — payment for conducting Divine Services in honor of Nazi Germany and its Fuhrer (in the photo — one of the pages of a ledger of the Metropolitan consistory, testifying to money earned by the Uniate fathers during the Nazi occupation).

Nazis instructing the hirelings from the "consecrated" Uniate SS Division Galizien (1943).

Executioner and killer Ye. Pobihushchiy (right) with a group of SS-men.



Nazi generals reviewing a "parade"
of their bourgeois nationalist servants
before departure to the front.

Himmler with warriors
frot the SS Division Galizien (1943).

V. Laba, senior chaplain
from the SS Division Galizien,
standing beside a Nazi flag.

Meeting of Cardinal Slipij with former Nazi toadies, nationalists and Uniates from the Ukrainian Congressional Committee of America (Philadelphia, USA).

Philadelphia Uniate Bishop V. Losten accompanied by "instructors" from UUY, former bandits and SS-men, visits nationalist youth camp "Ellenville" (1977).

After they fled from the people's anger
to the West, the OUN-ite ringleaders
still try to poison the emigré youth
with the venom of anticommunism,
training them to be hirelings of imperialism.
In the photo — the mustering
of nationalist cadres from UUY
in Sudbury, Canada.

Uniate priests
consecrating the banner
of the Banderite UUY
in Toronto, Canada.

Autocephalous
Bishop Varlaam (Adelaide, Australia)
consecrating the banner
of the so-called "combatants" —
former SS-men and UIA bandits.

Andrey Klymchuk making an appeal
at the news conference in Lvov (January, 1978).

Cardboard box and money confiscated from Slipij's emissary
Bernardo Vincenzo. (1979).

of artificially dividing the occupied lands of Ukraine, Rosenberg issued a special directive which categorically prohibited the population from crossing the boundary lines of one part to another. Anyone found guilty of violating the directive were sentenced to imprisonment or to be shot.

The colonial regime in the Ukraine was maintained by means of ramified network of punitive-police organs such as SD (security service), the Gestapo, Gendarmerie, Police, and *Zonderkommandos* of all types. These forces arrested and executed, without any legal procedures, thousands upon thousands of Soviet people. From the very outset of the occupation, the Nazis set up in the Ukraine, including its western regions, a dense network of concentration camps. Such camps existed in Rovno, Lutsk, Chernovtsi, Dubno, Kremenets, Zdolbunov, Rava-Russka, Kostropol and near many other Ukrainian towns and villages.

Specially trained Nazi colonizers arrived from Germany to take over administrative posts controlling the national economy. The ephemeral hopes dreamed up by the Ukrainian bourgeois nationalists and their spiritual mentors at St. George's — i. e. hopes of receiving "statehood" from the occupiers — burst like bubbles, once and for all.

Throughout the war the Soviet troops fought with heroic valor against the invaders. The populations of the Ukraine, Byelorussia and the Baltic Republics carried out a decisive struggle against the hateful occupiers. Hoping to extinguish the flames of the people's resistance the Nazis tried to embellish at least the facade of their openly colonial regime in Western Ukraine. With this view in mind the occupiers and their agents made up of nationalists and reactionary clergy tried to revive certain long bankrupt theories such as "a single German-Galician destiny," and "the unity of German and Ukrainian interests", and so on.

Traces of this kind of reasoning can be found in publicity carried out by the propaganda chief in the District of Galicia — J. Biller. In one article he wrote: "By order of the Fuhrer, the Governor-General on the 1st of August 1941 took over control of the administrative power in Galicia from the Army Commander-in-Chief. Simultaneously Galicia became part of a German *Generalgouvernement.* This act of historical justice is also reflection of the great political and state conception marked for the future. The

former Austrian Galicia — which for almost two centuries moved steadily ahead toward prosperity and progress under Germany's protection and administrative supremacy and which all the more vividly won distinction over neighbouring lands in terms of cultural advancement — has now come back into its own, its common statehood (with Germany — author), and thanks to this enters again the world of Western culture. The Governor-General, carrying out the will of the Fuhrer has restored the sovereignty of the German state, in the lands of Galicia..." [22]

The failure of the Uniates and OUN-ites hopes for receiving "independence" for Ukraine from their Nazi masters made no change in their attitude. They kept to the same line and continued to outdo themselves in faithfully serving to the invaders.

On the 1st of August 1941, the Uniate-Nationalist bosses participated in a ceremonial meeting with Governor-General Frank. The following is a description of the "ceremonial transfer of power in Galicia" in a Nazi publication: "After the Governor-General was met at the city's Gate of Triumph, he was escorted by a Guard of Honor to the University where General Von Roch paid his respects to the guest. While the band played a stately march, the Governor-General inspected the Army and Police Guards of Honor lined up outside. In the conference hall General Von Roch made a speech in honor of the Governor-General, Dr. Frank... Then Dr. Frank took the floor... The ceremony ended up with shouts of 'Heil' paying honors to the Fuhrer... Captain (Doctor) Koch introduced the Governor-General to members of the Ukrainian delegation. Speaking in their name, the Mayor of Lvov, Polyansky, heartily welcomed the Governor-General" [23].

Possibly Polyansky, the OUN-ites and the Uniate prelates expressed their indignation over the dispersal of the Stetsko "government" and the annexation of the Western Ukraine to the Third Reich? Far from it. As one Ukrainian folk saying has it — the masters dog barks to its master's liking. Addressing Frank, Y. Polyansky said: "Your Excellency, the Governor-General. I have been given the high honor as a representative of the Ukrainian people, in

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[22] *Ukrainski Schodenni Visti* (Ukrainian Daily News), August 1, 1941.

[23] *Wacht im Osten* August, 1941.

particular those of the city of Lvov, to welcome in your person the representative of our liberator — the Fuhrer of Great Germany. After centuries of oppression our people have been given the opportunity, under your leadership, of going ahead to win a better future... On behalf of my countrymen, I can assure your Excellency, as the representative of the Fuhrer, of our obedience and loyalty" [24].

Joseph Slipij stood beside Polyansky among the delegates. The Governor-General and Hans Koch approached these traitors and thanked them for their warm reception, promising that the "representatives of the public and the Church" would have their "personal support".

Whose Servants Were They?

The Reverend Augustin Voloshyn, a Doctor of Theology, who was a long-time admirer of Hitler, proved himself to be one more political adventurer — formerly he was "President" of the so-called Carpathian Ukraine. He was long known as a militant Uniate and adherent of the Vatican, also as a zealous advocate of nationalist ideology.

In his time, as editor-in-chief of the Uzhgorod newspaper *Nauka* (Science), Voloshyn gathered around him a handful of Ukrainian bourgeois nationalists and clericals who headed a large-scale anti-Soviet and anti-communist propaganda campaign. "The Reverend Voloshyn — a parasite under all the Hungarian regimes", wrote the newspaper *Karpatskaya Pravda* as far back as 1925, "suddenly realized that there existed a Ukrainian people and that he was a Ukrainian too. From that time on, he has used every possible means of living at the expense of the people and making a political career for himself... That is why he attacks communists and spreads slander about them".

In the 1930s, Voloshyn headed the "First Ukrainian People's Central Council" which people in the Carpathian area rightfully called the "party of treason against the people". Voloshyn enjoyed the all-round support of the Uniate bishop in Mukachev, the Reverend Alexander Stoyka, and established close contacts with the OUN leader Yevhen Konovalets and his assistant Ryko Yariy and,

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[24] *Ukrainski Schodenni Visti*, August 2, 1941.

through them, with the German intelligence. Since the Nazis came to power, Voloshyn and his men spared no efforts in praising the rules of the Third Reich and their policy. "The Ukrainian fascists, those vile servants of Hitler, keep blabbing that Uncle Hitler will help them..." said Alexey Borkanyuk, a communist leader in Transcarpathia. The efforts of this pious adherent of the Fuhrer did not go unnoticed.

In the fall of 1937, Admiral Canaris, in his report to Hitler on the "Fifth Column" in Transcarpathia, mentioned the faithfulness of the Reverend Voloshyn to the Fuhrer's ideas. After the dividing up of Czechoslovakia, Voloshyn, backed by the Nazis, became President of the so-called Carpathian Ukraine.

By order of Admiral Canaris, a group of the OUN-ites arrived in Transcarpathia for "practical training in state management" and also to render aid to Voloshyn. Dating from October in 1938, the OUN-ites took an active part in creating military and police organs in the "Carpathian Ukraine" in conformity with an agreement between the "president" and the OUN leadership. According to M. Stepanyak, head of the OUN foreign service department and member of the OUN leadership, the "OUN considered the Transcarpathian Ukraine as a bridgehead for spreading its influence over the entire Ukrainian territory". According to the OUN leaders, the existance of the Voloshyn "government" attested to the feasibility of their aspirations for creating an independent state on the territory of the Ukraine at large with the help of the Nazis.

The OUN emissaries arrived in Transcarpathia. Some of these men had previously finished a training course at Hitlerite spy schools. They formed the backbone of the so-called Carpathian Sich — a military-terrorist formation patterned after Hitler's *sturm* detachments. The Sich was headed by the owner of a lumber mill D. Klempush, an adherent of the Uniates and the nationalists Ivan Rogach, and also the OUN-ites and *Abwehr* agents I. Karachevsky and R. Shukhevych.[25] To be closer to Transcarpathia the OUN leader Melnyk moved from Berlin to Vienna.

After coming to power the nationalists and the clergy acted with all their might and main against the anti-

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[25] W. Jarnicki. *Spolona Ziemia*. Lublin, 1970, p. 253.

fascists and Communists. While singing the anthem of Voloshyn's punitive force, the Sich men — led by I. Rogach, a graduate of the Lvov Greek Catholic Seminary — broke into Transcarpathian towns and villages robbing and arresting progressive-minded workers and farmers and killing the communists. Following the advice given by the German Consul Hoffman (the real master of the Voloshyn "government"), the Sich men set up three concentration camps — one in the town of Rakhov and the two in the villages of Volove and Zadnye. The OUN leadership called on all the nationalists in Transcarpathia to carry out severe reprisals against their opponents. The Voloshyn "government" banned the Communist Party and, for suppression of the communist movement, created "The Society for the Struggle against Communism".

Despite the boundless loyalty of Voloshyn's hirelings to the Nazi authorities, their make-believe game of independence came to an end. Hitler passed Transcarpathia over to Hungary ruled by Horthy.

The "Ex-President" received a luxurious villa from the Germans and settled down at Smikhov on the outskirts of Prague where the Gestapo let him have his management office. His contacts with influential people wearing black uniforms were kept alive during that time.

Voloshyn again revived his activities after Hitler Germany attacked the USSR. In a letter to the Metropolitan dated July 28, 1941, this sham "president" expressed the following "modest", as he put it, idea: "To achieve the common aspirations of our people for a religious union among our people could you Most Reverend Father, with the permission of our Most Holy Father, address authoritative representatives of the Ukrainian Autocephalous Church with a proposal that it join the (Roman) Catholic Church in order to establish our own Ukrainian Patriarchate..."

What was the aim hidden behind this new plan outlined by the Reverend Augustin? In case Hitler did not agree to appoint him "president and leader of the Ukrainian people" Voloshyn figured he would be able to act in a somewhat different capacity — in the role of the "Patriarch of Great Ukraine".

Naturally Voloshyn knew that the post of President must be earned, and he had already taken certain steps in this direction. He sent Hitler several letters. In one,

dated July 11, 1941, Voloshyn offered the Fuhrer the following proposals:

"1. That after liquidation of Soviet Power, the formation of a Ukrainian state shall be proclaimed.

2. That his Excellency, Doctor of Theology A. Voloshyn shall be recognized the First President and leader of the Ukrainian people.

3. That the President shall convene the representatives of the Ukrainian people and will propose the motion to proclaim a monarchy in the Ukraine.

4. That a Crown Prince of the Great Empire shall be appointed the Ukrainian Monarch.

5. That the Crown Prince shall mount to the throne of Grand Prince Vladimir and Prince Yaroslav the Wise, adopting a Ukrainian name and the Greek Catholic faith.

6. That Bessarabiya, Bukovina and the Ciscarpathian Ukraine shall constitute the Ukrainian state.

7. That the Russian Orthodox Church shall be liquidated and that the Greek Catholic Church be proclaimed as the state (official) Church which, in its turn, by the tradition of allience, will serve to link us with the Holy Church of Rome".

A far more experienced man than Father Augustin, Metropolitan Sheptytsky did not sit with folded hands either. He also realized that the question of a candidate to the Patriarchal throne in Nazi-occupied Ukraine depended upon a decree issued by Hitler. And he feverishly searched for a way to approach the Fuhrer.

...There is a village called Sukhovolya in the Horodok District, Lvov region. There, up to 1947 existed the convent of St. Illya which belonged to the Basilian Order. The convent was out of the ordinary and, according to the Greek Catholic Register of the year 1944, it was called "contemplative" — i. e. a convent where the nuns denied their very personality and fell into a state of mystic exaltation. The Mother Superior of the convent who bore the title of "Most worthy" was Ihnatya Slobodyan. By January 1, 1944, 17 sister-nuns had been accepted in the convent, including an elderly nun by the name of Avksentiya.

Although in our age of impressive advancement of science and technology it seems rather odd, nevertheless, the documents "worthy of trust" in the Metropolitan's Consistory indicate that sister Avksentiya was conside-

red... a prophetess who fairly often was in direct communion with "our Lord and his holy apostles". Sister Avksentiya regularly told members of the Metropolitan's ecclesiastical council and Sheptytsky personally about her "divine meetings". True, she did not relate all such visions to the Most Reverend Father but only the most important ones on, so to say, questions of strategy suggested by the Supreme Being. These questions dealt with a wide range of topics — canonical, religious and even... political and military. The Metropolitan showed a lively interest in Avksentiya's visions: he asked her about the details and specific scenes of her "meetings in the other world". He urged the Mother Superior to take good care of sister Avksentiya, day and night.

When the war broke out, Sister Avksentiya's visions became more frequent and her "communicating spirit from the beyond" grew especially interested in the fate of a certain person. No, not the Mother Superior nor the Metropolitan, but Adolf Hitler himself and his "Crusading Host". The obedient nun regularly informed the Metropolitan about her "divine communions".

Her letters to Sheptytsky give fairly exact picture of sister Avksentiya's "visions and talks with God". Below is one example:

"Your Excellency, our Most Reverend Father.

In answer to your very sincere thanks, I shoud like to give for your perusal all my earlier notes which I have kept for almost two years, and which concern the German state, its glorious leader Adolf Hitler and Ukraine... Adolf Hitler is the God fearing leader and this war is a war sanctioned by God. Our lord would like to bestow upon him even greater benevolence and glory, as a great and powerful king of the world, provided that he carries out the will of our Lord... I have listed here the will of our Lord in regard to him (Hitler — author):

1. That he become truly loyal catholic, allied with the Pope (of Rome — edit.) who would give him all the necessary religious instructions and finally place on his head a gold crown and name him King of all Europe.

2. That he destroy godlessness everywhere in his state — in all parts he has conquered; the ungodly are not be employed by any institution nor hold any post. That the Jews have their own dwelling place (ghetto — edit.) and may not live among Christians for they do not observe

the laws of God and that they are not to be employed in any institutions and be given the lowest category of workers.

3. That he should permit the growth of Christianity everywhere, as well as the priesthood, monastic and other religious institutions.

He (Hitler — author) has received many Divine Benedictions and prayers. The Holy Virgin has saved his ships at sea, but those of his enemies, sunk by the hands of his host...

It is my desire that the German host spare nothing in Russia — nor the towns, nor the houses, nor the villages for our Lord wills that not one thing be left there unscathed. Russia must be build anew, both town and village, because everything there is infected with sin and iniquity. The ruins of Russian buildings and the first inch of the topsoil which need be collected to fill up the Black Sea, as if a bridge must be built at sea from the ruins, but Russia must be called the New Land after the war...

Your faithful servant in Christ, merciful, sister Avksentiya member of St. Basil, in the village of Sukhovolya".[26]

Every line in the nun's letters (of which one may be convinced by the above excerpt), all the "talks" of Sister Avksentiya with the Lord are not merely the fruit of her imagination. Here you feel firmer hand which determined the trend and contents of talks with most High, specifically the hand of A. Sheptytsky and Mother Superior Slobodyan. Aware of Hitler's histerical and maniacal nature, his weakness for predictions by charlatans and astrologists, the Metropolitan decided to use, in his own interests, the "visions" of sister Avksentiya so favorable to the Fuhrer. In a personal letter to Hitler, Sheptytsky wrote as follows:

"His Excellency,
the Fuhrer of the Great German Empire,
Adolf Hitler,
Reichschancellory, Berlin

Your Excellency,

The writer of this letter, Ukrainian Archbishop of the Byzantine rites in Lvov for many years, has

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[26] CSHA Ukr. SSR in Lvov, fund 261, inventory 4 "b", file 2663, pp. 1—4.

acquainted with a woman who has long worshipped the Fuhrer and always prayed for him.

The woman is a prophetess who quite often receives mysterious visitations during which, in accordance with the principles of mythical theology, the words spoken could be taken for those of the Supreme Being. This woman asked me to write you a letter.

I willingly comply in the hope that in so doing I am carrying out my obligations to Your Excellency. The prophetess claims that God said: Hitler humbly prayed to me asking for his victory. His prayers shall be heard and lead to the very highest glory on Earth if he does what I demand of him. He must in full accord with the World's Christian Leader, the Pope of Rome, assist Christianity to hold the victory.

In the event that Your Excellency should wish to receive more detailed information, I remain at your service now and in the future.

Your Excellency's faithful servant,
Count Andrey Sheptytsky, Metropolitan,
St. George's Square 5, Lvov,
March 3, 1942".[27]

In this way Metropolitan Sheptytsky tried to win Hitler's favors and ensure for himself the Patriarchal Throne in the Ukraine. However the dreams of the Metropolitan, like those of his counterparts and rivals, were not judged to come true.

3. TEMPLE OF GOD OR SS HEADQUARTERS?

At the Beck and Call of the Nazi Rulers

Hard pressed by superior enemy forces, the Soviet troops left Shepetovka, Proskurov, Vinnitsa, Zhitomir, Kiev. The Uniate clergy and the nationalists joyfully hailed

[27] The Archives of the Institute of Party History at the Central Committee of the Communist Party of Ukraine, fund 57, inventory 4, file 338, p. 137.

the eastward advance of the Nazi invaders. All up and down the scale they praised Hitler's *Wehrmacht* and, following the news from the "Fuhrer's Headquarters", made their own predictions as to the dates of the "impending capture" by the Nazis of Moscow, Leningrad, Gorky and Saratov. After naming the Nazi attack on the Soviet Union a "crusade", these traitors called on their rather small number of "supporters to get into the fight against Bolshevism as far as possible". "Fight to the finish under the guidance of the Great Fuhrer, and put an end to the Communas and Bolshevism" — ran one of the slogans invented by the Bandera and Uniate writers in a certain article.

Though urging their followers to join the "crusade against Bolshevism," the OUN-ites and the Uniate hierarchs knew that "crusade" would inflict great losses on the "Christian host". But this did not stop the agitation among the beligerent "shepherds of souls". They demanded that their followers "add their efforts to the great cause of the invincible German Army and Germany — to save the world".[28]

In his personal congratulations to Hitler on the capture of Kiev by the Nazis, Sheptytsky wrote:

> "His Excellency the Fuhrer
> of the Great German Empire,
> Adolf Hitler,
> Reichschancellory, Berlin
>
> Your Excellency,
>
> As head of the Ukrainian Greek Catholic Church, I send Your Excellency my warmest congratulations as regards the occupation of the capital of the Ukraine, the golden domed city on the Dnieper — Kiev... In your person, we see the invincible leader of the incomparable and glorious German Army. The aim of destroying and rooting out Bolshevism which You, as Fuhrer of the Great German Reich, have made the target of this campaign wins your Excellency the gratitude of all the Christian world. The Ukrainian Greek Catholic Church knows the historic meaning of the tremendous progress of the German

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[28] *Ukrainski Schodenni Visti* (Ukrainian Daily News) July 15, 1941.

nation under your guidance... I will pray to God to put his blessing upon the victory which shall be the guarantee of enduring peace for Your Excellency, the German Army and the German nation.

Very respectfully yours,
Count Andrey Sheptytsky, Metropolitan" [29]

As may be seen from the given letter, while praying to God for Hitler's victory Metropolitan Sheptytsky never mentioned a word about a "Synodical Independent Ukraine" which the Uniate-Nationalist clique had not long before that linked with the "impending success of the *Wehrmacht* in the East". After the puppet government of Stetsko had been dispersed by the Hitlerites, both the hierarchs and the nationalists continued to praise the Nazis and Hitler with even greater zest than ever before.

According to a "Statement of the Local OUN Leadership" (that of Bandera) circulated through Western Ukraine in August of 1941, "the OUN shall maintain and energetically widen its cooperation with Germany. The OUN expresses its conviction that, despite the current stand taken by these forces (the Nazis — author) the great role of the OUN will be recognized in the near future as the sole factor capable of organizing and leading the Ukrainian nation in the fight against Moscow".

Andrey Melnyk — leader of another OUN faction and an old-time German secret agent having the alias of Consul-I — had always taken the stand of unconditional support for the occupiers. While in Berlin, where he continued to collaborate with *Abwehr* and the Gestapo, Melnyk did not hide his happiness when he discovered that his Bandera rivals had fallen into disfavor. In his salutatory message to the nationalists on the eve of the New Year celebrations in 1942, he wrote: "We look upon the German troops as people who, under the leadership of Adolf Hitler have ousted the Bolsheviks from the Ukraine. It is these people that we are obliged to help, conscientiously and in an organized manner, in their crusade against Moscow no matter what difficulties occur..."

To prevent mutual accusations and wrangling within the nationalist camp, A. Sheptytsky and J. Slipij had

[29] The Archives of the History of the Party at the Central Committee of the Communist Party of Ukraine, fund 57, inventory 4, file 338, pp. 131—132.

worked a great deal for the establishment of the so-called "Council of Seigniors". The council was made up of big landowners, capitalists, bankers, representatives of the bourgeois and nationalist "elite" and those of the top Uniate hierarchy. Those who took part in the sittings of the Council were: the big landowner Hrutsky, bankers Levitsky and Mudrik, representative of the Melnyk faction I. Boydunyk, and his OUN counterpart from the Bandera group L. Rebet, as well as the Uniates — "Reverend" J. Slipij and "Reverend" Y. Dzerovich. However all their efforts were in vain — the Hitlerites had no desire to recognize their council, which was created with so much hard work."

In search of a way out of the complicated deadlock, they changed the name of the "Council of Seigniors" to the "Ukrainian National Council in Lvov", which called itself "the representative body of the Ukrainian people in Galicia". As one might expect, they proclaimed Metropolitan Sheptytsky as President of the new "council."

In October of 1941, emissaries from the OUN headquarters in Berlin N. Kapustyansky, I. Boydunyk, O. Kandyba and others — created a "Ukrainian National Council" in Kiev after the same pattern as the one in Lvov.

In January of 1942, on the Metropolitan's initiative, the (Lvov) Council approached Hitler with a proposal to draw the Ukrainian bourgeois nationalists in a more active form of struggle against the Soviet Union. After notifying the Fuhrer "that the Ukrainian territory was highly inclined to respond to Bolshevik propaganda," A. Sheptytsky, F. Velichkovsky, A. Melnyk, A. Levitsky and the former Petlura General Omelyanovych-Pavlenko begged most humbly for an opportunity "to wage a fight to the death against Bolshevism" under the leadership of Hitler and his *Gauleiters*.

Petro Karmansky, an eye-witness of the anti-popular deeds committed by the St. George's Apostles wrote: "As faithful servants of the Vatican who had undergone extensive "training" in the spirit of obedience to German Imperialism, the majority of the Uniate priests had begun to actively assist the Nazi occupiers in establishing their "New Order" in Western Ukraine... Sheptytsky's successor Bishop Slipij had established close contacts with the Nazi security service SD to whom he gave information on all the "suspects". Bishop Charnetsky, emissary to Vo-

lyn, had become the organizer of mass slaughter there by setting Ukrainians and Poles at logger-heads.

Metropolitan Sheptytsky kept a close watch over his "shepherds of souls" so they would "faithfully serve Great Germany" and spare no efforts in" uprooting godless Bolshevism." The old archbishop gave his all-out assistance to the various forces of police and the SS, and encouraged his faithful parishioners to don the Nazi uniform "to supress the communists". As a matter of fact, the Metropolitan had a strong liking for the soldiers who had enlisted in service units of the occupiers. Proof of this is to be found in the Metropolitan's lengthy correspondence with the chiefs of the military-subversive detachments *Roland* and *Nachtigall* which were formed by *Abwehr* from the OUN mercenaries. After receiving the Metropolitan's benediction on the first day of the occupation of Lvov, the *Nachtigall* men, acting in compliance with the order from their *Abwehr* instructors, had turned quite a number of Soviet Ukrainian towns and villages into a bloodbath after they had first been pillaged by the Nazis.

In the fall of 1941, the OUN thugs were recalled from the front lines. For several months they took special training courses in Frankfurt-on-Main, in specializing anti-partisan warfare. Prior to their departure to Byelorussia on the 13th of March 1942, the *Nachtigall* men sent a "filial letter" to their ideological father and patron. His "children" put it this way: "Your Excellency, after several months of training here in Frankfurt-on-Main we are ready to leave for the Eastern Front to participate in the struggle against the Bolsheviks... We do not know what fate awaits us, or whether we will remain alive or not, but we ask your fatherly benediction... We extend our sincere thanks to Your Excellency for assigning us a chaplain who will take us under his spiritual care". The letter was signed by Pobihushchy, Shukhevych, Brigider, Sydor, Pavlyk, Herman and Holovatsky.

The situation which the *Abwehr* mercenaries found themselves in on the occupied Soviet lands, was simply pitiful. In the literal sense of the words, the land burned under the feet of the occupiers. According to the nationalists themselves, the Soviet people made no discrimination between the Hitlerites and their OUN servants wearing the German uniform. "The Bolsheviks had already

managed to attract the younger generation on their side, and they were sorry when the Bolsheviks left", admitted one of the nationalistic traitors.

Furthermore, the OUN mercenaries could not boast of relations of goodwill toward them on the part of the occupation authorities who regarded them as representatives of an inferior race. The following fact serves as an example. *Hauptman* Mokha, commander of a *Schutzmanschaftbattalion* which included OUN-ites, forbade them to sing Ukrainian songs and also cut their daily cigarette rations to three per day while the German soldiers were entitled to 6 cigarettes a day. *Hauptman* Mokha and several other German executioners would not even eat at the same table with their OUN servants, and so on.

Despite this openly scornful attitude on the part of their Nazi masters, the nationalists from the *Schutzmanschaftbattalion* — under the command of E. Pobihushchy, R. Shukhevych and Sheptytsky's envoy Chaplain Vsevolod Durbak — continued rendering faithful service to the occupiers. As part of the *Schutzpolizei* forces under the command of General von Bach-Zalevsky they took part in bloody reprisal operations — "Yellow Fever" in the Vitebsk region, "Triangle" in the Brest region, and "Cottbus" in the Minsk and the Vileysk region of Byelorussia.

In the fall of 1942, the OUN *Schutzmans*, acting as part of the 15th *Schutzpolizei* regiment, annihilated the Byelorussian and the Ukrainian villages of Borky, Zabolotye, Borisovka and Kortelesy.

The Soviet People venerate the memory of those who gave their lives during the heroic struggle against the Nazis and their servants. The "eternal flame" of the people's memory still burns before hundreds upon hundreds of monuments and obelisks throughout the Ukraine.

Recently its flames flashed up beside a new war memorial in the old Ukrainian village of Kortelesy — a proud and unshakable part of our Soviet Motherland.

The heroic people of this village, together with their counterparts from the neighbouring Byelorussian villages of Borky and Zabolotye, fought bravely against the occupiers, helped with all their strength the people's avengers — the partisans. This evoked the hatred and anger of the Nazis. First they burnt to the ground both Borky and Zabolotye, then, along with their mercenaries, the Ukrainian bourgeois nationalists, like birds of prey, they fell

on the civilians in the village of Kortelesy, setting it on fire and putting to death all its inhabitants.

That day 2875 people, including 1620 children, died the death of martyrs at the hands of the invaders.

The tragedy of Kortelesy and the loss of human lives it suffered put this village among the immortal Byelorussian village of Khatyn, the Chech Liditze, the French Oradour and the Vietnamese Song My.

However, this marvelous village of Polessye rose from the ashes to take on new life. Here, amidst forests and fields, appeared a new school, a community center, hospital and handsome homes for collective farmers. On the eve of the 35th Anniversary of Victory over Nazism — on May 5, 1980 — a solemn ceremony was held here at the unveiling of a memorial to commemorate the victims who perished at the hands of the Nazis. This monument, made of bronze and granite, once again repeated the Soviet people's solemn oath: "No one has been forgotten and nothing has been forgotten".

Speaking at the ceremony of unveiling the monument, Comrade V. Shcherbitsky, the First Secretary of the Communist Party of the Ukrainian SSR, said: "Today, by the graves of those who died here, we light the eternal flame — the undying flame of our memory. From this sacred hill, we can see the panorama of Kortelesy which rose from the ashes. It is deeply symbolic, comrades, that wherever the enemy brought death to our people, life again comes into flower."

The ashes of Kortelesy and of hundreds of other villages, which were razed from the face of the earth, but whose people never submitted — call upon Soviet people to never forget the lessons of history. Even today those executioners and torturers still wander the world, people, who learned nothing from the past and who are not discouraged by the lessons of history from their desires to initiate new, even more treacherous ventures. The Soviet people revere as holy the memory of those who with proudly raised heads looked in the face of the death and died in torment as patriots.

We have given only one example about one out of more then 250 villages which were destroyed in the Ukraine by the Hitlerites and their mercenaries — nationalists. But this example speaks for itself. Over and over again, it gives us the opportunity of realizing the true

aims of the bourgeois-nationalist traitors, and show the real nature of their ties with Nazism.

Let us now return to the criminal past of the Banderite *Schutzmans.*

The activities of the OUN traitors were not confined to punitive raids alone. They made numerous arrests, exterminated civilians, rounded up boys and girls — often teenagers from 14 to 15 years old — whom they locked in goods trucks and sent to Germany for slave labor by order of the Nazi authorities.

From time to time the leaders of the nationalist battalions let Sheptytsky know about their vicious deeds. In his letter to the Metropolitan dated May 19, 1942, Yevhen Pobihushchy bragged: "Your excellency. Excuse my typing this letter, but my handwriting is rather bad and I would not dare put you to the trouble of reading it. I am pleased to tell you, Holy Father of our Church and people, so beloved by us all, that we, your children, are in good health and carrying out our duty by wiping out the Bolshevism... My boys proved to be wonderful fighters and they have received several letters of approval from the High Command... I am sure that in the future we shall also worthily carry on the traditions of a Ukrainian soldier".

However, the optimistic note soon disappeared from such messages. In Byelorussia the OUN-ites encountered the Soviet people's staunch will to stand up for their independence. The just day of reckonning finally came for the death of thousands of innocent victims. On September 29, 1942 the Byelorussian partisans surrounded and destroyed a group of 26 OUN murderers. Instead of letters full of victorious boasting came messages full of fear and despair.

For example, Chaplain Durbak wrote to "the Prince of the Church": "In recent times, partisans who formed into real military units have become extremely aggressive. On the 30th of September, I buried 26 of our best and bravest men in common grave... It was a terrible ordeal for me to perform the burial service. It wasn't an end such as that we expected. On top of everything else, further acts to pacify the populace (i. e. reprisals against the civilian population and the partisans — author) have caused psychological depression among both officers and privates. We see no end to all this. Our military road to

Kiev is marked out with wooden crosses. We wander through the Byelorussian swamps losing all hope of seeing the golden domes of Kiev and it may be that our bodies will lie in the earth of a foreign land for a foreign cause".

Wanting to raise the low spirits of the OUN-ites, Sheptytsky would send them his benediction and would never refuse to receive them personally. After the war Pobihushchy recalled: "While on leave, I visited Metropolitan Andrey, Count Sheptytsky, and begged his blessing for our legion... He talked with me at length about our worries, and the conditions we live in and gave us his blessing saying in conclusion: 'Every chance you get, you should all enlist in the regular forces".

Back in Byelorussia, Pobihushchy told the OUN officers about his meeting with the Metropolitan and his benediction on their mission. A few weeks later a salutatory letter reached the Metropolitan. It read: "We send you congratulations, our sincere good wishes on your birthday, hoping you live for many years in good health. We also kindly thank your Excellency for your blessing as of October this year." The letter was signed by Pobihushchy, Sidor, Shukhevych, Linda, Boytsun and several more servants of Hitler.

Police Functions

Sheptytsky's paternal care was not merely restricted to the murderers in the *Schutzmanschaftbattalion* 201, it was also extended to the so-called "Ukrainian police" which the occupiers formed from nationalists and criminals. The "Ukrainian police" included in their ranks ordinary church-going Uniates as well as priests, deans and monks. Headed by Lyash, Governor of the Galizien District and Major-General in the Police Force; and later on by SS *Brigadenfuhrer* Wechter and the head of the SS Police forces Major-General Katzman — the police hangmen brutally oppressed the Soviet people.

Let us now turn to the facts and documents. During the first days of the war, even before the Nazi Army took Lvov, a "Ukrainian Police" unit was formed in the village of Kobylnitsa Russkaya by the local priest and OUN member Leo-Cazimir Sogor. At the beginning of July 1941, the occupiers collaborated with the Uniate clergy and

OUN-ites to form a "Ukrainian Police" force in every district, village and region of Western Ukraine. In Lvov there appeared seven commissariats (police stations) and also a specialized school for training "Ukrainian Policemen" headed by Gestapo officer George Walter.

In the town of Bolekhov the Nazis appointed Vladimir Tefner to the post of Police Chief. A zealous Uniate and OUN-ite, Tefner and Gestapo-men rushed round the town in search of Soviet and trade-union activists as well as ordinary communists and YCL members. Tefner bears the guilt for the torture and killing of 3700 Soviet citizens. Nor did he hesitate at killing women and children.

The *Schutzmans* from the "Ukrainian Police" took part in killing thousands of Jews in Lvov. The regional Commandant of Police Vladimir Pituley wrote this report: "During the Jewish action in Lvov on March 25, 1942 the First Commissariat brought in 500 Jews, the Second Commissariat — 238, the Third, Fourth, Fifth and Sixth delivered 510, 240, 600 and 160 Jews respectively, a total of 2248 persons. In April, 1942, in compliance with an order issued by the Commandant of Lvov Colonel Bauch, 6 thousand Jews were executed on the military rifle range".

The faithful parishioners of St. George's Church — now wearing police uniforms — terrorized the population in town and village throughout Western Ukraine. A police inspector in Nadvoryansk Ivan Hereha walked the streets with his subordinates armed with rubber batons and with a huge German sheep-dog that he set on the passers-by. This murderer is personally guilty of the death of two heavily wounded partisans from the Kovpak detachment and also of Soviet patriots Nikolay Petrashchak, Andrey Merkulov, Karol Vishnevsky, Maria Kramer, Luba Androsova, Leopold Topolnitsky, Grigory Dunets and hundreds of others — women, the elderly, and children.

A priest's son from the village of Hulivka in Volyn, Andrey Pestrak — who after the war found refuge in Great Britain — was head of the district "police" in Manevichy. On the 17th of September 1942, he was in charge of the Jewish action in the Manevichy ghetto where about 2 thousand Soviet citizens were put to death. A few days later Pestrak conducted another operation — the mass murder of the Berche villagers, both Ukrainians and Poles, whom the Nazis suspected of helping partisans. The policemen led by Pestrak broke into the villagers' homes and killed

everyone they laid eyes on. Children were bayonetted, adults were shot. Out of 27 families, only several persons survived in the village of Berche. The same slaughter took place in the nearby village of Liski where policemen killed the people and looted homes and other buildings.

Hundreds of victims lie on the conscience of Yuriy Torbych, a former monk at the Mukachev Greek Catolic Monastery. His address now is 163, 19th Ave., Irvington, New York, USA. This murderer settled down in an expensive house. No wonder. He got hold of plenty of loot. Today Torbych pretends to be an "exile" from his Homeland, a fighter against Bolshevism and a political refugee. Don't you believe it — he is a criminal. Thousands of innocent victims were killed due to him in Sanok and Strakhovichy, Przemysl and Turka, Sambor and Rava Russkaya — blood-letting carried out by the police gang led by this "pious" Uniate monk Torbich. In one day alone in 1942, in the village of Turka, 800 women, children and the elderly were shot to death by the district police whose chief was Torbych.

In an effort to suppress the resistance movement growing among the Soviet people, the nationalists in the "Ukrainian police" carried out "public executions" of partisans, war prisoners and underground fighters, in compliance with instructions from their Gestapo chiefs. In Lvov the German occupiers turned Streletskaya Square (today the square is named after Daniil Halitsky) into a place of execution. Petro Pridius, chief of the Police Commissariat made a report to his bosses on the executions which took place there almost every day:

"November 4, 1943. 8 persons (men) executed on Streletskaya Square.

November 5, 1943. Executed 5 persons (men) on Streletskaya Square".

Executions and brutal torture, the razing of entire villages, murders of children, acts of violence and looting — such were the daily deeds of the Gestapo butchers and their hirelings from the "Ukrainian Police". At Metropolitan Sheptytsky's residence everyone was aware of the horrifying acts commited by the police. From the first loosing of the Nazi terror, the Metropolitan received hundreds of letters form his parishioners who begged him to intercede with the occupiers against the atrocities.

However, it would be naive to expect the Uniate hierarchs to raise their voices in defence of innocent victims — women, children, the helpless elderly. No, indeed. Their sympathies were wholly on the side of the nationalist bandits and murderers, the policemen and SS-men. Of special concern to the Uniate bosses were the *schutzmans* in the "Ukrainian Police School". The Gestapo admitted to this "academy" only tested persons, utterly faithful to the Reich: nationalists, adventurers of all kinds and criminals convicted of serious crimes — but each was carefully checked before the enrolment.

Gestapo-men Kelner, Walter and Schultz, as well as some Ukrainian nationalists such as Krasitsky, Kozak, Hrechilo and a few others, were instructors at this school. It was equipped to train as many as 180—200 mercenaries at a time. They went through a crash course in methods of torturing and killing people in three months. The Metropolitan personally recommended Bishop Nikita Budka as their guardian or "shepherd of souls". He saw to it that policemen "faithful" to the Holy Church after their "practice in sadistic torture, etc." regularly attended church service including early Sundy Mass, not to speak of the necessary "confessional" for remission of sins... The Metropolitan personally addressed the Police chiefs with a request that his "flock" in the "police school" have the right to "spiritual guidance" from the Church at specified times. This fact is attested to by a letter to Sheptytsky from the Security Police Chief in the Galician District Lt. Col. Shtah who was in charge of all the "Ukrainian Police" in Western Ukraine as well as the above-mentioned police school:

> "Your Grace, the Metropolitan. I am pleased to inform Your Grace that in regard to your request on the participation of the Lvov police school in tomorrow's religious service at the Ringplatz, there is no objections; the head of the school has been notified to this effect.
>
> With profoundest respect,
> I am yours sincerely,
> Lt. Col. Shtah, *Schutzpolizei* Force".

Through 1942—1943, with the help of the Germans the OUN-ites began forming in Western Ukraine armed gangs to put down the partisan movement. The top echelons of both the Uniate and Autocephalous Churches lent

a helping hand in this dirty business which had support, of course, of the bourgeois nationalists. Quite a number of theological students, monks and Uniate priests belonged to these gangs. Exchanging their holy robes and the cross for German machine-guns they continued to pile up their criminal deeds on Ukrainian soil.

Former students of Bishop Khomyshyn, Banderite subordinates, Eneus and Victor became brutal murderers. They carried out severe reprisals against Soviet people in the Stanislav region... After the war Eneus gave testimony during a trial in court: "With my graduation diploma from the Stanislav Theological Seminary, I approached Father Superior Hryn of the Monastery in Hoshev and asked him for shelter. He let me in. There I met with Councellor Berkut of the OUN leadership who was in charge of several districts. With Father Hryn and other bandits, including monks, I killed people who remained loyal to Soviet power. We also frightened them in various ways, warning them not to join the collective farms. Apart from that we collected and passed on to the OUN headquarters certain political, economic and military information. We had our own radio transmitter, as well as German machine-guns, small arms, hand grenades and ammunition".

Answering the question as to whether he often visited the Monastery to attend Chapel services, Eneus stated:

"Yes, we went there. Berkut, Mironych, Surmach, Dubenko, and I."

"For what purpose?"

"I went there to pray and make any confessions and also to spread leflets around."

"Did you go there armed?"

"Yes. We always had our guns with us."

"What about money?"

"We had money. Father Hryn once gave us 14 thousand roubles. He also gave us still bigger sums on different occasions."

Another member of the OUN's underground, the monk Josaphat Bylan, on answering the prosecutor's question as to his connections with the gang, said that by order of Father Hryn he delivered nationalist publications and money to the bandits. Bylan also revealed that he often visited the bandits in their hide-out in the forest where he heard their confessions, and gave them remission for their sins.

Everyone of them — they numbered from 25 to 30,— the monk calmly related, "made confession to me of his crimes, mainly the killing of persons who were well disposed toward the acts of Soviet power, also of robbing the people and raping women and virgins. One bandit, by the name of Ocheret, told me during his confession that he had taken some food away from teenage shepherd on a mountain pasture. When the boy reproached him, Ocheret pushed the boy into a deep stream. I gave remission of sins to Ocheret and other bandits and prayed to God to save their souls."

There were bandit hide-outs or dens in other places, not only in the vicinity of St. Basil's Monastery in Hoshev. One was not far from the Trinity Convent in the village of Podmyhailovskoe. Mother Superior Polyanskaya used her nuns as go-betweens, and food suppliers for the bandits.

The Svyatouspenskaya Lavra, a Monastery of the Studite order in Unev, headed by Father Klyment Sheptytsky, the Metropolitan's brother, became a regular bandits' nest. Monks of every rank, feeling behind them personal support of the Metropolitan and his brother, assisted the OUN-ites in their "fratricidal crusade" in word and deed.

Many crimes were committed by a former priest of the village of Sazhavka, bandit chief Mikhaylo Kostyuk. Also by the monk Ilya Menchuk, priest Yakov Beloskursky (alias Zhmurko) and by large numbers of other "holy servants" of the Uniate Church. Acting together with the OUN traitors, they terrorized the population of Western Ukraine, started provocative rumors and burnt to ashes settlements and villages. Using their slogans of a "crusade against the ungodly and Bolshevism" these belligerent "shepherds of souls" encouraged their nationalist-minded parishioners to join the struggle against the working people in the interests of the Nazi invaders.

Blessing the SS-men

A new heroic page in the war of the Soviet people against the Nazi agressors began at dawn on November 19, 1942. The powerful heavy gun barrage in the vicinity of Stalingrad announced to the whole world the beginning of the Red Army's victorious offensive.

During the onslaught the South-Western, Don and Stalingrad fronts broke through the heavily fortified defense lines built by the Nazis. Continuing their offensive the Soviet troops completed the encirclement of the 6th field and the 4th tank armies of the *Wehrmacht* on November 23, between the Don and the Volga rivers. 330,000 enemy units found themselves in a "pocket".

The whole world with bated breath followed the greatest, historically unprecendented single combat which would determine the destiny of many nations.

Those at the residence of the Uniate Metropilitan carefully followed the events at the front. The Uniate clergy and nationalist traitors in their newspapers, at conferences and in their "essays", and from the church pulpits voiced the hope that "the Battle of Stalingrad will be crowned with a German victory". Following the line of Nazi propaganda, they alleged that "the brave German soldiers in all threatening directions are rebuffing the offensive of the Bolsheviks".

The nationalists comforted themselves with the hope that "locked in Stalingrad, the heroic German forces would resolutely rebuff the enemy onslaught." [30]

Nonetheless the delusive hopes of the Nazi lackeys were in vain. On January 31, 1943, the Southern Group of the German forces under command of General Field Marshal Paulus capitulated. Two days later, the remainder of the other German divisions surrendered. The Nazis lost 147,200 soldiers and officers. 91,000 were taken prisoners, among whom were 2,500 officers and 24 generals.

The great battle on the Volga, ending in the encirclement and surrender of the crack German divisions, became the turning point of the Great Patriotic War and the entire Second World War. The Red Army showed the whole world its unshakable strength, and complete superiority over the German war machine. The victory of the Red Army at Staligrad was won thanks to the advantages of the Soviet social and political structure, to the fraternal friendship of the Soviet nations, the unity of the Communist Party, the courage and staunchness of the Soviet soldiers, the high military skill of the Soviet generals and marshals.

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[30] *Holos Pidkarpatya* newspaper, January 31, 1943.

The rout of the Stalingrad *Wehrmacht* groupings and the victorious offensive of the Red Army plunged into despair the Uniate hierarchs and nationalists. Mourning was proclaimed at the *Generalgouvernement*. In the churches requiems were served for the "heroic warriors of the 6th Army", they sang "Eternal Memory" and offered up pleas to God for the victory of the German Army.

In February 1943, on instructions from Bauer, chief administrator of the Galicia *Generalgouvernement*, the Uniate clergy and nationalist chieftains held meetings of mourning in "honor of the fallen at Stalingrad" in Lvov, Striy, Kamyanka—Strumilova (presently, Kamyanka—Bugskaya), Stanislav, Sokal and other towns.

Metropolitan Sheptytsky also did his bit. All through 1942, together with nationalist chieftains and the High Priest of the Greek Catholic Church, he repeatedly addressed Hitler, Hans Frank and Otto Wechter with the proposition to replenish the shortage of cannon fodder on the Eastern Front by creating "Ukrainian Military formations."

On February 6, 1943, the "ringleader" of the OUN Andrey Melnyk, addressed the Head of the *Wehrmacht's* General Headquarters, General Field Marshal Keitel. In offering his services in forming military nationalist sub-units, Melnyk, with Sheptytsky's blessing, wrote the following: "We believe that the time has come to include the Ukraine in the anti-Bolshevik front. It is necessary to create an active Ukrainian Army. We hope that the issue on the formation of Ukrainian armed forces... will find due understanding and interest. Ukrainian executive circles, in the main military, give this issue extremely great significance and for its solution in the interests of the victorious results of the fight against Moscow are prepared to take an active part and place themselves at the disposal of the Supreme Army Command."

The Ukrainian nationalist ringleaders, who fled to the West after the War, do not hide their participation in the formation of SS sub-units. Mykola Kapustyansky (formerly an officer in the Czarist Army and later a general in Petlura's Army) wrote: "In the spring of 1943 the leaders of Ukrainian nationalists, in view of the changed situation (i. e. the victorious offensive of the Red Army — author), again advanced the proposition that it was necessary to form a Ukrainian national army of servicemen made up

of Ukrainian youth and Red Army POWs to serve in the German units as allied armed forces under Ukrainian political and strategic leadership."[31]

What "national character" of Ukrainian military subunits being formed within the Hitlerite Army could be talking about?

The reasoning about the "national character" of the military formation was needed by the OUN leaders in order to attract people deceived by their pseudonationalist slogans, first and foremost the youth, to join the SS subunits.

The efforts of V. Kubiyovych, K. Pankivsky and the personal representative of the Metropolitan J. Sliyij were finally supported by the Governors of Lvov and Cracow in Berlin. On April 28, 1943 the Governor of Galicia *Brigadenfuhrer* SS Otto Wechter announced Hitler's decision to form the 14th *Grenadiren Waffen* SS Division *Galizien*, which the Uniate and nationalist hirelings in their speeches exuberantly called the 14th SS Infantry Division *Halychyna*, and later even the 1st Ukrainian Division of the never-existing "Ukrainian National Army."

The Uniate dignitaries rang all bells on the occasion of receiving confidence from the Fuhrer. The Greek Catholic bishops took a most active part in the organized, in this connection, propaganda sabbath upon the orders of Goebbels.

On Sunday May 2, 1943, at 10 a.m. the Uniate clergy headed by J. Slipij, N. Budka and V. Laba, reappointed head of the "Priesthood Department of Military Affairs" for the formation of the SS Division, accompanied by a large group of students from theological academies and ecclesiastical seminaries entered the hall of the Lvov Institute of National Art. It was here that the "conference of Ukrainian combatants" took place (former officers of the Austrian, Petlura, Hetman, Ukrainian Galician Army and counterrevolutionary bands which fought against Soviet power during the Civil War), and where the German Colonel Alfred Byzantz announced the beginning of recruiting to the SS Division *Halychyna*.

Then *Stadthauptman* of Lvov Geller tried to disclose the "epoch-making" significance of the Fuhrer's grace. "You have been given the chance," he said, "to take up

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[31] *History of the Ukrainian troops*, Winnipeg, 1953, p. 605.

arms against the Bolsheviks. You have shown your bravery in battle long ago. And if you nonetheless suffered defeat then it was only because of unfavorable circumstances. You will now be marching," Geller continued, "shoulder to shoulder with the heroic German Army."

After the speeches, prepared ahead of time by Byzantz, calling for enlistment in the SS Division *Halychyna*, the signing up of "volunteers" began right there at the Institute.

The first to enlist was Volodimir Kubiyovych, head of the Ukrainian Central Committee. He was followed by the whole of the Military Council, chiefs, directors and vice-directors of various Nazi-run establishments, and finally by some one hundred combatants. Among the first volunteers were quite a few former chaplains and officers of the Ukrainian Galician Army (UGA) who, in their time, had been blessed by Metropolitan Sheptytsky in their fratricidal war. They included V. Laba, R. Lobodych, D. Kovalyuk. Following the example of their elders, M. Levenets, I. Karpinsky and other protégés from the theological Academy of Lvov, also donned SS uniforms.

On the following day Governor Wechter appointed General Victor Kurmanovych, representative of the OUN and an ardent parishioner of the Church of St. George, as "honorary chairman" of the Military Council.

Describing the political features of this "Ukrainian General", the well-known Canadian publicist Marko Terlitsya wrote: "Victor Kurmanovych is an old experienced Austrian spy — "chief of the secret service." He was also one of the founders of the "Ukrainian Military Organization" (UMO) and OUN. He began preparing for the offensive on the East long before the Nazis attacked the Soviet Union. Back in 1937, upon orders of Ye. Konovalets, Kurmanovych together with the accompanying OUN suite called the former combatants to "fight for the liberation of Ukraine" and collected money for this purpose.

The "honorary chairman" of the Military Council spoke on the radio on May 4 and called upon the Galician youth, former fighters of the UGA to rally themselves under the Nazi banners, "shoulder to shoulder with the most powerful army in the world — the German Army."

The pro-fascist minded bishops and ordinary pastors began forming SS Divisions, first and foremost because of their ideological and class closeness to Nazism.

Not long before the formation of the SS Division *Halychyna* a meeting of the representatives of the Nazi Administration took place with the leadership of the Uniate clergy. Taking part were *Brigadenfuhrer* SS Wechter and Nazi brass lower in rank — Bauer, Lozaker, Wilden — and from the St. George hierarchy and nationalists — Slipij, Budka, Kubiyovych and Pankivsky.

On behalf of the Metropolitan, Slipij expressed anxiety as to the "intensification of the work of Bolshevik agitators in Galicia" and proposed to more broadly use the Uniate clergy in forming the Nazi Army as the "Ukrainian Military Formation."

"His Excellency has authorized me," said Slipij, "to convey his ideas that the present time is most favorable for recruiting military forces. The communist propaganda in Calicia, and especially in the Volyn, is taking on an ever broader scale. If we do not put a stop to it now, neither the government (i. e. the occupation authorities — author) nor the church will be able to take the situation under control."

Kubiyovych also beseeched "His Excellency the Governor" to gain the approval of the Fuhrer as soon as possible and grant the Ukrainian nationalists and the Uniates the opportunity of taking direct part in "the bloody battle against Moscow on the side of our liberator — the German Army."

"Is it possible for Your Most Venerable Sir," asked Bauer of Slipij, "to guarantee the direct participation of the clergy in the mobilization and appointment of the priests of your Church in the military units?"

"Yes, I guarantee this on behalf of our lord, the Metropolitan. The representatives of the Church can be members of the recruiting commission. Our Church is also prepared to supply the military units with chaplains."

"One more question," interrupted *Sturmbanfuhrer* Wilden, "the formation of armed units, is without doubt, connected with great expenditures. Is the metropolitanate able to foot such a heavy load?"

"Our material situation is very difficult. Many churches and seminaries have been destroyed during military operations... But we hope that our German friends, knowing about the specific role of the Galician clergy in rendering assistance to the Reich, will not permit the bankruptcy of the Greek Catholic clergy."

"That is absolutely out of the Question," noted Wilden with authority. "We have always valued and still walue our allies. And it was in this connection that the Governor General sent me to Lemberg [32]. Tomorrow I will meet with Your Excellency and we will discuss this issue in detail."

The next day that same group of Nazis, together with E. Knohr, met with Slipij and Budka in a building 8 on Parkova Street. It was here that an agreement was reached on financing the Uniate Church by the Nazi Administration. The Uniate bishops undertook to assist the Nazi Administration in the formation of military units with all means at their disposal. The Nazis, in their turn, promised to support the Uniate Church and pay a monthly stipend to every Greek Catholic "worthy of it" — from the Metropolitan down to the village parish priest.

On April 29, 1943 upon orders from *Stumbanfuhrer* Wilden, the First Office of the Chief Department for Internal Affairs of the *Generalgouvernement* remitted, in Metropolitan Sheptytsky's name, a considerable sum for those times — 360,000 occupation zlotys — as an advance payment for his Cain-like efforts.

From then on, the Chief Department for Internal Affairs of the *Generalgouvernement*, every month remitted to Metropolita Sheptytsky 360,000—370,000 zlotys, with an authorized postscriptum that he need not account for the sum. Below is one of these documents translated from the German.

Government of the
Generalgouvernement.
Chief Department for
Internal Affairs
First Office of the
Generalgouvernement
Administration.

Cracow, April 29, 1943.
The Metropolitan of the
Greek Catholic Church
Diocese, Lemberg.

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[32] The Nazi name for Lvov.

Ki. 962/43 (111 a—6)
Lemberg
(Georgplatz)

Re: Subdivision for Church Affairs.
Money Order for the needs of the Greek Catholic Church.
Via the Chief Treasury of the *Generalgouvernement*, you will receive the sum of 360,000 zlotys.
The letter enclosed herewith will notify you insofar as the source and purpose of this sum. My Office does not require an account for this money.

(signed) Wilden.[33]

"Thanks to the diplomatic ability of His Eminence, the Reverend Joseph, our clergy is now receiving a firm financial base. We will be receiving a steady monthly allowance in marks... And not a small one!" said Mykola Halyant in a close circle of friends, who was Ordinarius Administrator of Metropolitan affairs, a dealer, knowing how to warm his hands on any "charitable act."

Receiving significant sums from the Metropolitan fund, Halyant, after an agreement reached between Slipij and the occupiers, hoped to receive additional *Judas* pieces of silver. Similar hopes were cherished by the other Uniate dignitaries. And they were not disappointed.

Already on the second day after the announcement of the formation of the SS Division *Halychyna* money from the treasury of the Administration of the *Generalgouvernement* began flowing to Metropolitan account. This was payment for the lives of people deceived by the Uniate, for the "cannon fodder," which the Uniates and the St. George hierarchy supplied their Nazi masters.

Sheptytsky, upon the advice of Slipij, distributed a notable part of the received sum among the members of the Metropolitan chapters, his retinues, teachers of theological academies and seminaries. The remaining sum he turned over to the eparchies — for the priests.

In April 1944, when the Soviet Army began advancing on Lvov, J. Slipij together with Bishop Budka, Ordinarius Administrator Halyant, assembled all their proxies from

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[33] According to documents, Halyant, for the period June 1942 through February 1943, received 24,160 occupation zlotys from the Metropolitan treasury.

the finance department of the Metropolitanate, and ordered them to burn all documents dealing with the monetary incomes from the Hitlerites. Nonetheless some of the documents were preserved. Many clergy men knew about the financing of the Uniate dignitaries by the Nazi occupiers and the role played in this unsavory business by the present Cardinal Slipij. Here is what well-informed persons had to say:

Bishop Josaphat Kotsylovsky:

"The Uniate bishops and priests recieved money from the Nazi occupational authorities. Ruling bishops, including myself, received 800—1,000 zlotys every month, Greek Catholic priests — 100. At first, the money for the Przemysl eparchy came through the Metropolitan Ordinarius in Lvov, and later, upon orders from Sheptytsky, a separate account was opened for us, and we received the money directly from the German Administration in Cracow ourselves."

Bishop Nikolay Charnetsky:

"After the occupation of the western regions of Ukraine and Byelorussia, the Nazi agressors reestablished all privileges and rights which were enjoyed by the Greek Catholic Church in bourgeois Poland. Both property and land, nationalized by Soviet power, and handed over to the people, were returned to the churches. Besides this, the German *Generalgouvernement* paid the Greek Catholic churches special allowances for maintaining the clergy: bishops received 1,000 occupation zlotys, and priests — 104 a month."

The ominous deal of the St. George hierarchy with the Nazi occupiers, their participation in the formation of SS divisions, the unprecedented agreement on the monthly financing of the Uniate clergy by the Hitlerite government represent without any doubt the height of treachery and treason on the part of the Uniate leadership, one of the most sordid pages in the history of the Greek Catholic Church.

The nationalist ringleaders together with the St. George dignitaries boisterously urged the youth of Western Ukraine to join the SS Division *Halychyna*. But mobilization was slow. Soviet patriots, members of secret underground organizations, exposed the antipopular fratricidal

character of the shameful activity of the Hitlerite henchmen, and urged the youth to resolutely fight the Nazi occupiers. Members of the underground "Liberation of the Homeland" actively operated at that time in Lvov Region. In their appeal to the population of the western regions of the Ukraine they wrote:

"At the beginning of May new documents appeared in the Lvov press and on radio, pointing out the shameful treason and sale of the people of Western Ukraine to the Nazis. The traitors V. Kubiyovych and V. Kurmanovych, scorned and hated by all the people, made speeches in which they urged the citizens and youth to join the SS Division *Halychyna.* The Polish priests oblivious of the Sixth Commandment 'Thou shalt not kill' used their church pulpits to persuade the youth to join the SS Division. In a word, they set up such a clamor as if something great and wonderful had taken place. The youth were not joining up and would not enlist... Joining the Division meant killing one's brother. Would the people of Western Ukraine want to do this? Undoubtedly not. History has never yet known a case when any leader called upon the people to kill their brothers and sons."

Priest Havriil Kostelnyk, member of the Metropolitan chapter, tells of the methods used in forming the SS Division *Halychyna*: "The Ukrainian Central Committee headed by V. Kubiyovych officially took upon itself the organization of the SS Division *Halychyna*, but everyone without exception was ordered to take part in this shameful undertaking — both establishment and social, political, and church officials in the district, taken separately...

"We sank so deeply into our criminal connections with the occupiers because we were the ones who invited them. We awaited their arrival, we welcomed them and prayed for them, and for their Fuhrer, so that it was quite natural that our next crime against the nation was probably the most incredible of the entire Nazi invasion. We demanded of the nation its most precious possession, demanded that it give up its youth to be profaned by bloodthirsty Nazism and to throw them into battle, and against whom? Against their own national brothers — Ukrainian, Russians and Byelorussians. The Metropolitan gave this his blessing and ordered the church to take the most active part in recruiting volunteers."

According to numerous documents, every day, sometimes twice daily, Metropolitan Sheptytsky held councel with his coadjutor (successor — author) Slipij on this affair, received the bishops Charnetsky and Budka, and summoned the deans, who had failed to meet their quota of mass recruited "volunteers." The old Metropolitan assured Governor Wechter that "no less than 50,000 fighters would join the Division" and did everything in his power to keep his word.

Sheptytsky paid special attention to attracting former officers of the UGA, who, according to the plan of the Metropolitan, were to "firmly pursue a policy for the further rapprochement of Galicia with Great Germany." He didn't forget about his "spiritual son" either — commander of the punitive Nazi (police) *Schutzmanschaft* Battalion — 201, Major Yevhen Pobihushchy.[34]

With the formation of the SS Division *Halychyna* Ye. Pobihushchy was appointed regimental commander. And again, in the uniform of an SS officer he came to receive the blessing of Sheptytsky. "At the time of the formation of the 1st Ukrainian Division (i. e. SS Division *Halychyna* — author) in Lvov," Pobihushchy recalls, in a book published by the OUN-ites in Munich, "I was a member of a delegation that visited the Most Reverend Andrey, and he more or less repeated the same words (meaning the blessings given earlier by Sheptytsky to the *Schutzmanschaft* Battalion — author) while blessing the Division..."

Having found himself on the Munich political rubbish heap after the war and using as a cover the indulgence he received from Sheptytsky, Pobihushchy believes that he managed to avert the retribution he deserves, and conceal his tracks. But no: the population of Ukrainian and Byelo-

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[34] After the war the SS henchman settled in Munich, passing himself off as a political immigrant, and continued to train OUN cadres. Under the name of Colonel Ren, Pobihushchy commanded a group of nationalist "fighters" who, financed by a foreign intelligence service, in a camp on the territory of West Germany were preparing to conduct subversion in the Ukraine. In 1954, Pobihushchy headed the "Council of United Ukrainian Combatants" set up in West Germany and later was an inspector of the socalled "Ukrainian Guard Company" attached to the US Army in West Germany. For several years now he has been head of the so-called "Regional Association of the Ukrainian Christian Movement" in West Germany.

russian towns and villages have not forgotten the bloody deeds of Pobihushchy and his gang. There is no forgiveness for murderers and violators.

"Volunteers" Under Guard

How was the formation of the SS Division *Halychyna* progressing? Contrary to the expectations of its organizers the "volunteers" did not hasten to the recruiting stations. Besides the traitors who had sold themselves to the Nazis and the police, there were few who wanted to fight in the SS Division.

Governor Wechter, having assured Berlin of a speedy and total mobilization, expressed his displeasure to the Metropolitan. A scandal was maturing.

Petro Karmansky, formerly a confidential clerk of Sheptytsky, well versed in the secrets of the Uniate elite, fully expressed the grave situation on St. George's Hill. "Sheptytsky ... ordered his assistant Slipij, Rector of the Theological Academy, to be present at all parades and meetings dedicated to the recruiting into this traitorous division. But, inspite of all efforts the formation was very slow indeed. Then Sheptytsky called upon his old "patriots" to enlist in the division. And some of them began appearing at the military sub-units and marched along the streets of Lvov, proudly protruding their chests. Somewhat later these old men ran away from the division, by hook or by crook getting discharges from military service. And then Sheptytsky ordered calls to be made from the pulpits of Uniate churches for volunteers to enlist into the division, ordered the priests to persuade, promise, beg and, if nothing else helped, to excommunicate them and threaten them with horrible punishment in the other world."

Seeing that the efforts of the priests did not bring the desired results, the Metropolitan decided to personally take part in the mobilization campaign. With this aim he summoned the whole of the Military Council and advised them to "switch from words to deeds." In fulfilling Sheptytsky's orders, the Uniate bishops, deans, priests and monks from all over Galicia took part in the formation of the SS Division *Halychyna*. Dozens and hundreds of "shepherds of souls," by order of the Uniate High Priest became members of regional and district recruiting com-

missions. Certain prelates turned the church pulpit into a recruiting station for future SS-men.

Colonel Byzantz, in an interview with the *Lvivski Visti* newspaper, positively evaluated the meetings and manifestations organized by the chieftains of the Ukrainian bourgeois nationalists and the Uniate clergy in recruiting for the SS Division *Halychyna*. "On Thursday, the 8th of this month," Byzantz continued, "the Military Council visited His Excellency the Metropolitan to express their gratitude, in person, to all the Ukrainian clergy of Galicia for their moral support in the formation of this division. Personally, I was very pleased to witness the keen interest His Excellency the Metropolitan took in the division, and how well informed he was kept on this matter. We started from the Pulpit of St. George's Church with God's blessing, and again came to St. George's Hill, after completing the first part of our job — recruitment,— and waited for the beginning of the second — military training." [35]

Below are a number of newspaper reports about the "victorious recruiting into the division in the towns and villages of Galicia."

April 28, 1943. City of Stanislav. "In the large reception hall of the Regional Council of Elders there gathered representatives of the Government, the Armed Forces, UOC (Ukrainian Organizational Committee), combatants, clergy and all the volost (small rural district) elders of the Stanislav area. The Act, announcing the formation of the SS Infantry Division *Halychyna*, was read by Regional Elder (*Kreisshauptman*) Dr. Albrecht.

On May 2, a solemn divine service was held in a cathedral in Stanislav on the occasion of the formation of the SS Division *Halychyna*. The divine service was conducted by His Eminent Excellency Johan (Bishop Lyatyshevsky — author), assisted by six priests. A relevant sermon was read by the Reverend Father Burnad, a Ukrainian liberation combatant..."

May 2, 1943. City of Sambor. "Festivities took place on the occasion of the Act, announcing the Formation of the SS Infantry Division *Halychyna*. The holiday began with a solemn divine service at the local church, which at 9.30 was conducted by Father Volodimir Ivashko. After the service, the floor was taken by Father Yevhen Ku-

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[35] *Lvivski Visti* newspaper, July 14, 1943.

shlyk, the field chaplain of the *Sich* riflement and UGA. In his speech, marvelous as to its form, content, and breathing with true military lyricism, he called upon the congregation to fulfil the obligations placed on the Ukrainian Galicians at the present time, especially on the youth. 'May God bless the cause we have begun!' said Father Kushlyk, concluding his address."

July 4, 1943. City of Przemysl. "A field Archpriest's Service to God was delivered by His Eminence Josaphat (Bishop Kotsylovsky — author) who was assisted by the ministers present. The volunteers fell in on the square, and the service approached its close. His Eminence Josaphat pronounced his blessing on the volunteers and called upon them in his sermon to fight for the Holy Church, for His Supreme Justice and reign on Earth. In an emotional speech the Most Reverend Josaphat spoke of the military hardships, reminded those present of the happy postwar life ahead, and ended his speech with the following words: 'Go into battle and return victorious."

Similar divine services, summoning the youth to participate in this fratricidal war, were conducted by the Uniate clergy all through Galicia.

Bishop Charnetsky, after the war ended, admitted: "When the German invaders suffered great losses on the Soviet Front, they began the formation of the so-called SS Division *Halychyna* in the western regions of Ukraine which was to fight against the Soviet partisans and the Red Army. The leaders of the Greek Catholic Church and Uniate clergy rendered the Nazis business-like assistance in the formation of this division. The Uniate priests called upon the believers to enlist in the SS Division. The leader of the Greek Catholic Church sent Uniate priests to the SS Division *Halychyna* to serve as chaplains. Upon Sheptytsky's order, prior to the departure of the division members to the front, a solemn Divine Service was conducted."

The Uniate clergy and nationalists prepared well in advance for such action. The dignitaries of St. George and the chieftains of the Ukrainian Central Committee wanted to use this opportunity to raise the mood of many of their accomplices who, in learning about the victorious onslaught of the Red Army near Kursk and Orel, once and for all lost heart and began packing their bags.

The Divine Service took place on the morning of July 18, 1943. The field service was conducted by His Eminence Bishop Budka together with V. Laba and S. Saprun. At the end of the service, Laba, as the division's chief chaplain in the field reminded his flock that they must "fight the enemy staunchly, fearlessly and fiercely." After the service a "manifestation" took place, ending with three-times shouts of "sieg Heil" and the German anthem.

After the "manifestation" a delegation of 12 officers headed by Major Pobihushchy made their way to St. George's Hill to receive the blessing of Metropolitan Sheptysky. The 78-year old Metropolitan was unable to conduct the field infantry service personally, nor could he, like Laba, march in the ranks of the SS recruits. But he gladly received the delegation in the Metropolitan halls, blessed the nationalist hirelings, and once again reminded them of the "great mission" of the German Army in the fight against the "godless Bolsheviks".

Upon the advice of the Metropolitan the Military Council of the SS Division issued an order for a general "festive send-off of the volunteers" from the Galicia district. Following this order, telegrams were sent from the Church of St. George to bishops and deans with the proposal to hold solemn divine services on the occasion of the departure of the "volunteers."

And again the Uniate priests rang all the bells in the large and small towns of Western Ukraine. Divine services were conducted in Stanislav by Bishop Lyatyshevsky, in Przemysl — by Bishop Kotsylovsky.

But regardless of the efforts of the Greek Catholic prelates and the nationalists, the painstakingly prepared "send-off of draftees," who more often than not were rounded up for the "manifestation" by the police, was a failure.

The reason was clear. "The working people of the western Ukrainian regions by that time (the summer of 1943 — author) no longer believed the nationalists," Bogdan Stetsyshyn, a leader of the OUN in Lviv Region recalled after the war. "Regardless of the fact that all the OUN forces were sent to recruit 'cannon fodder' for Hitler, and that Metropolitan Sheptytsky himself took an active part in it with his army of clergy, enlistment into the Division fell through.

Thus, for the solemn send-off of the "volunteers" to the SS Division *Halychyna* OUN representatives and By-

zantz, Colonel of the German Army and representative of the Governor, arrived in Shchyrets. All members of the OUN and Ukrainian Auxiliary Committee were mobilized. A reviewing stand was built for the parade and the Nazi and nationalist flags prepared. How did all these preparations end? Only twelve 'volunteers' arrived from the whole of the region, of whom seven later escaped. The parade never took place, and it was I who turned red before Byzantz who angrily yelled, 'You, Ukrainians, are swine. One just can't deal with you seriously. I promised Wechter, and it's on my head, that the influx of volunteers to the Division would be massive. And what happens? It turns out there's nothing with which to organize a battalion, let alone a division!"

And even though the nationalists and Uniates continued to shout that the enlistment into the Division was "voluntary, and that no mobilization was necessary," in reality "total recruitment" was carried out in practice, accompanied by threats, blackmail and the arrest of young men who refused to appear at the recruiting stations.

Collective farmer P. Dmytruk from the village of Stenyatin which is in Sokal Region recalls: "In those far-off years I didn't think about my future. I wanted to become a shoemaker and so I became an apprentice. I liked to sing and have a good time, and I was very popular among the Stenyatin girls. Suddenly the police began rounding up young men for the front and for the SS Division *Halychyna.* Naturally not one of us wanted to lay down his head for the Germans. I, like the other lads, hid out at a neighbour's, counting on sitting out the dangerous times. How naive I was to hope that the stormy events would pass me by. Persecutions began. The authorities took away our cow, because I had dodged the draft. But I still did not come out of hiding. Then autumn came with its mud, cold and frosts. I came down from the attic, and this is what the recruiters were waiting for. They tied my hands and shoved me on a wagon. Together with other lads I was taken to Sokal, and later to Lvov... where I submissively marched in the ranks of "volunteers" under the Lvov citadel. The trumpeters blew their bugles bravely, the inscription on the SS flag read: 'To Moscow!' All kinds of people marched in the columns — both embittered nationalists and deceived downtrodden lads. One way or another,

they were people, who had made a tragic mistake in their lives."

Violence — this was the main method in forming the division. In the secret massages of the *Kreissgauptmans*, the Lvov Gestapo, and of other recruiters there is not a word about any kind of voluntary enlistment. The dominating topic of these messages runs as follows: "The local population is sabbotaging orders, it is necessary to suppress them, but the available police force cannot cope with this. And that is why assistance is required from the Gestapo."

The recruiters picked up the young men, seated them in military transport trucks, and brought them under guard to the recruiting stations. The Director of the Lvov School of Commerce Kovalisko enlisted without permission all the senior students into the division. The Director of the First Ukrainian High School in Lvov Rádzykevych promised to help students who enlisted into the Division to get a matriculation certificate.

Havriil Kostelnyk, relating the true role played by the Uniate clergy in the "mobilization" noted: "Were it not for the assistance of our priests, bishops and the entire church, the Ukrainian Central Committee could not have recruited even one platoon of 'volunteers." The young men hid to avoid recruitment, or escaped to the forest. The lads that the occupation authorities detained were immediately locked up in the barracks and guarded so they could not desert at once. Those who escaped and were caught were sent to forced labor camps in Germany. The threat appeared that the formation of the Division might fail and create a scandal.

By means of violence, deception and false promises, the Nazi occupiers, with the direct assistance of the Uniate recruiters, were able to enlist only several thousand "volunteers" into the SS Division *Halychyna* from May through November 1943.

Today the former *zugfuhrers* and SS-men in the West seek to prove that the SS Division *Halychyna* was a "Ukrainian military formation." The absurdity of such an allegation is self-evident. It is sufficient to recall the history and the reason for forming the division. Commanded by SS *Brigadenfuhrer* Freitag and trained by the Nazis to fire and kill from German weapons, the mer-

cenaries from the SS Division *Halychyna*, were traitors and deadly enemies of the Ukrainian people.

In November 1943 the Uniate chaplains V. Laba, L. Leshchynsky and others, received the oath of allegiance from the soldiers of the SS Division *Halychyna*. The oath of allegiance reads:

"I promise to obey Adolf Hitler, as Fuhrer and Supreme Chief of Staff of the German Armed Forces.

To be loyal all my life to Adolf Hitler, as the great Fuhrer of New Europe."

Not a word is said about the Ukraine or Galicia, or about the Ukrainian nation.

After a hasty send-off, the quickly-drilled SS Division *Halychyna* was sent to the Western Front in the vicinity of the town of Brody. And soon after, the Uniate pharisees together with the nationalist patrons had to organize a "solemn funeral service" for the SS-men of the Division *Halychyna* who were the first to die in the front lines.

The situation of the German troops in the western Ukrainian regions in the Spring of 1944 was very grave. The successful offensive of the Soviet Army made the German units retreate past the Kovel-Brody-Kolomiya line. During the offensive the towns of Rovno, Lutsk and Chernovtsi were liberated. The fighting activity of partisan units and secret underground groups considerably increased. The front was approaching Lvov. Panic continued to spread among the Uniate-nationalist traitors.

By unleashing another propaganda campaign around the soldiers of the SS Division *Halychyna* who had perished, the Uniate leaders hoped to frighten believers by the approach of the Soviet troops. But their appeals, hoping to get reinforcements for the Division, failed to achieve the needed results.

In June 1944, the main forces of the SS Division *Halychyna* were crushed near Brody. The remnants of the division took part in operations against the partisan movements in Slovakia and Yugoslavia. Those who remained alive gave themselves up to the British troops and were sent to Italy.

For almost two years the British Intelligence Service held the SS-men from the *Halychyna* Division in an Italian camp in Rome, selecting the best candidates for spying and subversive operations against the Soviet state. And only in May of 1947 the former SS-men were sent

to England where they were freed to make their own way in life.

Some of the deceived soldiers, on realizing the tragic mistake they had made, found enough strenght to pull themselves out of the immigration mire, acknowledge their guilt and return home. But many of the former SS-men, together with their clergical tutors, settled in different countries and continued their anti-Soviet activity. Several of them offered their services to US, British and other Intelligence Services. Now they dream of a new world war, like they did 30 years ago. Helplessness and a feeling of doom arouses in them a hatred for the Soviet Union, for the peaceful and creative life of the Soviet people.

Uniate Taskmasters

The western regions of the Ukraine groaned under the cruel yoke of Nazism. The days dragged on in agony, filled with Nazi and nationalist outrages, murder, looting and open violence against the Soviet people.

Instructions, orders and announcements, each one stricter and more terrible than those before, poured out in a torrent in the towns and villages.

Since the first weeks of occupation the towns and villages were subjected to huge war taxes and so-called "supply contingents": forced contributions of grain, livestock, milk, vegetables, etc. In the announcements posted throughout the area it was proposed to immediately, on pain of imprisonment, at specially established points, at precisely named times, surrender gold, silver and other valuables, rugs and feather beds, metal goods and even old paper and rubber. This plundering was carried out under the mottos "strengthening the New Order in Europe," "aid to the German Soldier-Liberator," etc. The uniate prelates and nationalists played the unseemly role of accomplices in this and other undertakings of the occupiers.

Early in February 1942, the nationalist newspaper carried another appeal made by V. Kubiyovych and K. Pankivsky, which read:

"The Ukrainian Central Committee addresses the Ukrainian citizenry within the borders of the *Generalgouvernement* with the appeal to collect, on a mass scale, all types of warm winter clothing and to immediately send them for the use of the German Army. The following

items should be turned in: winter shoes, preferably with fur lining, primarily felt boots, warm woollen goods, socks, stockings, sweaters, vests and so on; different types of sheepskin coats, fur jackets, foot-cloths, woollen quilts, warm mittens, scarves, etc."

The first to set an example of loyalty were the holy priests from St. George's Church, the councillors, readers, clerks, canons and teachers at theological academy, and rank-and-file ministers, as they set out for the collection centers. They were followed by Nazi hirelings and executives from various kinds of bureaus and committees, by store and cafe owners, OUN chieftains and *Volksdeutschen.*

By order of Sheptytsky, on February 6, 1942, the first day of the requisition, Mykola Halyant, chancellor of the Metropolitan Consistory, personally took a fur coat belonging to the Metropolitan to the collection center at Parkova Street 10. J. Slipij, N. Budka, V. Laba, E. Horchynsky and other church dignitaries also delivered warm pieces of clothing.

But the population categorically refused to surrender such goods. And then, as was often practiced by occupation authorities, the "voluntary collection" was turned into an obligation executed by force. Bands of Gestapo men and the police burst into huts of peasants, and into city apartments, confiscating for the "winter fund" the last sheepskin coat, woollen sweater, the only pair of boots. The plunderers, blessed by the Uniate hierarchy, detained hundreds of people during the raids they made at railroad stations, market places and movie theaters in the cities of Lvov, Drohobych, Stanislav and others, and, after "checking documents," they took away in broad daylight their money, foodstuffs, suitcases, outer wearing apparel and shoes. Sometimes, in place of the confiscated boots, the police would throw the stripped victims the latest invention of the Reich — a pair of shoes with wooden soles.

The campaign for collecting warm clothing for the Nazi Army was conducted according to directions given by the Nazi No. 2 — Hermann Goering who set them forth at a conference of *Reichskommissariat* and representatives of the Military Command of the occupied region on August 6, 1942. "You have been sent there," pointed out, Goering, "not to work for the well-being of the nations entrusted to you, but to pump out everything possible.

I will force you to fulfil the quota of deliveries that I have placed on you."

And the plunder began. Masked by such terms as "military conscription," "requisition," "confiscation" they shipped off to Germany everything they could get their hands on.

Returning to Rovno from Hitler's Headquarters in August 1942 *Gauleiter* Koch gathered the high-ups of the *Reichskommissariat* and announced: "There is no free Ukraine. The aim of our activity is to make the Ukrainians work for Germany. We are not here to make this nation happy. The Ukraine can give Germany what it lacks. This task must be fulfilled regardless of losses. The Fuhrer has ordered the exportation from the Ukraine of 3,000,000 tons of grain to Germany, and we are obliged to fulfil this order."

The "supply policy" of the occupiers doomed the population of the Ukraine to a hungry death. One document of the Hitler Supreme Command cynically stated that it was necessary to expropriate agricultural produce from the Ukraine by reducing the food consumption of the native population to the minimum. This, noted the document, was to be achieved by eliminating "unnecessary eaters" and lowering food consumption by the urban and rural inhabitants to the minimum.

"Before the German nation undergoes famine," wrote in his diary Hans Frank, one of the chief Nazi war criminals in Western Ukraine, "the peoples of the occupied territories must experience it. Over and above the usual expropriation of grain, it is also necessary to export a further 500,000 tons of grain, and this must be done mercilessly and calmly."

The famine began. Each morning one could see the bodies of old men and children who had died of exhaustion, on the streets of Lvov and other towns. Eventually, hunger also reached the countryside.

At the residence of Metropolitan Sheptytsky, they were well aware of the pillage by the occupiers and the horror of hunger. But here they were deaf to the moans of the suffering. The Metropolitan with his coadjutor J. Slipij and the Catholic priests were occupied with more important things: the mapping out of a policy that would put a speedy end to communism and decide the future of the Catholic Church in the East.

"On the occasion of the Ukrainian New Year," wrote the nationalist newspaper *Tryzub* (Trident) of January 25, 1942, "by decision of Governor D. Lyash, Department Head Dr. Bauer, in the presence of department heads Colonels Byzantz and Reisch, conveyed warm New Year's Greetings to the Metropolitan of the Greek Catholic Church, the archbishop Count Andrey Sheptytsky. During an animated exchange of ideas, many topical problems were brought up for discussion."

What was the topic of conversation between the representatives of Governor Bauer, the Gestapo officer Reisch, Colonel Byzantz of the Intelligence Service on the one hand, and Metropolitan Sheptytsky, and bishops J. Slipij and N. Budka on the other, on that hungry winter day of 1942?

The answer to this question can be found in a memorandum addressed in Junuary 17, 1942 to the Governor of Galicia by Otto Bauer.

"Metropolitan Sheptytsky and his closest circles regard Germany as their major ally," wrote Bauer,[36] "It is their desire to help the Reich to destroy communist Russia as quickly as possible and to liquidate the champions of Bolshevism in Galicia. Proceeding from this, Sheptytsky has agreed to broadly support the steps we are taking in regard to increasing 'contingents' and mobilizing the able-bodied population. Local clergymen will be attached to the commissions for determining and assigning taxes and 'contingents."

Thus, in agreement with the Nazi clique, the Uniate ministers were involved in the dirty business of robbing the peasantry of Galicia. Attached to the "contingents commissions," the holy fathers, who had always defended the interests of the kulaks, again shifted the heaviest burden of the taxation onto the poorer peasants, thus dooming thousands of people to starvation.

"The heavy grain contingents (requisitions — trans.), which the German invaders are extracting from the peasantry," read a leaflet of the underground "Liberation of the Homeland" organization, "fell especially hard upon the village poor. In every village there is a contingents

[36] This war criminal received what he fully deserved for his crimes in the Ukraine. O. Bauer and his assistant G. Snyder were killed in Lvov on February 9, 1944 by Soviet Intelligence officer N. Kuznetsov, Hero of the Soviet Union.

commission at work, appointed by the District Magistrate. It is composed of the rich headed by a Village Elder or a priest. The commissions impose much smaller contingents on the rich than the poor. During the delivery of such contingents additional so-called "decies" (supplements — author) of 5 to 6 kilograms are levied so as to make up for the contingents due from the Village Elder or the other rich members of the contingents commissions. From all these examples, we see that the greatest burden is borne by the poor and by those with an average income, while the rich, the priests and other parasites get off scot-free at their expense." [37]

The shameful role of Metropolitan Sheptytsky in the robbing of the population of Western Ukraine by the Nazis was disclosed after the war by a number of dignitaries of the Uniate Church, who were well informed on the existing agreement between the Metropolitan and the occupation authorities.

Bishop Nikolay Charnetsky:

"After a cordial meeting with the German occupiers, the Uniate clergy, in accordance with direct orders from the leaders of the Greek Catholic Church, began to render assistance to the Nazi authorities in fulfilling the deliveries of different agricultural 'contingents,' in expropriating food for the German Army, in mobilizing the Ukrainian population for slave labor in Germany, and also in fulfilling other orders and commands of the occupiers. The Uniate priests in their sermons appealed to the believers to turn in foodstuffs to the Germans and to voluntarily go and work in Germany. By orders of the Metropolitan Ordinary the priests were included in the 'contingents commissions' set up by the occupation authorities, and they took part in imposing the agricultural 'contingents' set by the occupiers."

Bishop Josaphat Kotsilovsky:

"The Greek Catholic clergy of Galicia, following the orders of Sheptytsky, actively worked to fulfil the 'contingents' and taxes levied by the Nazi occupiers. In 1942, Metropolitan Sheptytsky sent me a letter in which he wrote about the need for believers to completely fulfil the different German taxes and requisitions. I agreed with this proposal and wrote about it in my letter to Sheptytsky.

[37] Lvov Regional Party Archives, fund 3, inventory 11, file 113, p. 19.

Soon after this, Sheptytsky issued an order on the need to deliver the 'contingents' to the Germans, which was circulated among the Uniate clergy of Galicia. The message obliged the Uniate priests not only to explain to the believers the orders and commands of the German occupation bodies, but to induce the population to pay on time the taxes levied by the Nazi authorities."

Especially diligent in helping the occupiers were members of "contingents commissions:" the parish priest Mykulovych from the village of Prilbichy in Yavoriv District (this village formerly belonged to the family of Count Sheptytsky); the dean of the Medinits Dean's Office Maletsky; the parish priest from the village of Babino, Sambor District Saevych; Mohilnyk, a priest from the Church of St. Basil the Great in Kosiv; Teleshchuk, the priest from the village of Potik; Father Demchuk, who later became City Council Elder in Horodok, and many others.

In the matter of plundering the Western Ukrainian peasantry, the Uniate apostles stood side by side with the bourgeois nationalist Hitler's hirelings. In pro-Nazi newspapers, as well as from the pulpits of churches, the nationalists daily repeated the same line: "Give 'contingents' ahead of schedule and in the finest grain!" and "With payment in grain we shall aid our liberator — the German Army!"

"Grain is as important as guns," wrote the nationalists in their appeal to the peasantry of Galicia," and that is why the farmer, to the same degree as the soldier who is shedding his blood at the Front, is resolving the fate of the victory. The Army must be supplied with flour. Bread must be supplied to the millions of factory workers manufacturing guns for the German soldiers. That is why grain 'contingents' have been levied upon all the countries enveloped by the war. 'Contingents' are an inevitable necessity of war..." [38]

Realizing that there would be no such thing as a *voluntary* payment of contingents, the nationalists began intimidating the peasantry with terrible punishment for not fulfilling the orders of the occupation authorities. "The times of war have placed upon our peasantry a great and honorable task — to feed the Army waging a struggle against Bolshevism," wrote the daily newspaper *Holos*

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[38] *Holos Pidkarpatya* newspaper, August 30, 1942.

Pidkarpatya on September 6, 1942. The peasants know what consequences await them for not fulfilling this obligation. In times of war such actions are severely punished. Today, during this fight to the death, any non-fulfilment of this obligation, which is of military significance, will be punished by the most extreme measure."

Such threats were printed in all the nationalist periodicals. "Those who pay the set 'contingents' on time can sleep in peace," wrote the *Lvivski Visti* newspaper on August 4, 1943. But, let not those peasants be forgiven their deficiencies who have not conscientiously fulfilled their obligations. The deserved punishment will fall upon them."

In 1942 alone, hundreds of letters reached the Metropolitan with pleas for help and intercession with the Nazi oppressors. The peasants of the small village of Lukavitsya Vizhnya, Striy District, had experienced losses from land flooding, yet received orders to deliver 90 centners of rye, 4,500 centners of potatoes and many other agricultural products. They asked the Metropolitan for a "kind intercession with the competent Nazi authorities for a lowering of the quota or exemption from the allocated 'contingent." Residents in the village of Holobutiv, Drohobych District, reported that "there was horrible famine in the village, due to which there had been four cases of death from starvation." But all pleas to relevant agencies in this regard had been of no consequence.

But such pleas did not interest the Metropolitan. He stubbornly supported the predatory policies of the occupiers. In the interest of the occupation authorities, on August 1, 1942, the Metropolitan appealed to the clergy and believers. He called upon the believers to work not only on Sundays but on Church holidays as well, which was a violation of the canonical practice of the Church.

"I call upon the clergy and believers," wrote Sheptytsky, "to conscientiously fulfil the orders of the authorities which do not contradict the law of God..."

A heavy weight of shame lies on the conscience of the hierarchy of the Uniate Church for yet another tragedy endured by the Ukrainian people. Namely, the most active participation by these prelates in the recruitment of thousands of Ukrainian young men and women for slave labor in Germany. The Nazis began the mass shipment of Western Ukrainian youth to the Nazi Reich as early as

the autumn of 1941. The occupiers literally hunted down the people, detained young men and women during raids, during so-called searches of apartments. More than 2,000,000 persons were shipped to the Reich from the Ukraine during the war.

Andrey Sheptytsky addressed those being sent to Germany for slave labor in the newspaper *Lvivski Visti.* He promissed them a good life and called upon them to fulfil their obligations "conscientiously and well."

They were sent to Germany in filthy and sealed boxcars under police escort, almost without food and water. Awaiting them in Germany were barracks fenced in with barbed wire, complete with guards. Inhuman living conditions, hunger, mass escapes, arrests, then torture and concentration camps — such was the reality of Nazi servitude. 254,000 persons from Galicia were sent to Germany by August 31, 1942.

But the rates of mobilization did not satisfy the Nazi authorities. On March 12, 1943, Zaukel — whom Hitler commissioned to ensure Germany with slaves from the occupied territories — appealed to Otto Wechter, the Governor of Galicia with a proposal to immediately mobilize and put at his disposal another 30,000 persons from 19 to 25 years of age, for work in the mining industry.

And that is why the occupiers together with the Uniate clergy and nationalists, working side by side in this open hunt for youth, resorted to various types of trickery. They tried to represent this sending-off of people to Germany as a "holiday." "In Lvov, such a "holiday" took place on April 14, 1943, on a square fenced in by barbed wire, not far from the DP camp *(Arbeitsamt)* which actually was an ordinary transit prison. At 9 a.m. Governor Wechter appeared with the Chief Administrator of the Governor's Office Bauer, SS-Officer Trebes and chief warden of the DP camp Niche. Near the viewing stand were Kubiyovych, Pankivsky, Metropolitan Sheptytsky's successor Slipij, and leaders of the regional departments of the Ukrainian Central Committee in Lvov — priests Kashtanuk, Hodynko and Haryna.

Speaking before the young Ukrainians forcibly driven here from all over Galicia, Otto Wechter called upon them to "loyally assist in the building of the New Order in Europe, to work diligently and make their contribution to the difficult struggle against Bolshevism." Announcing

that the 300,000th worker was among those now being sent to the Reich (he turned out to be Mikhailo Lepovets from the village of Pomorany, Lvov Region), the Governor "congratulated" the slave and presented him with a watch in commemoration of this "festive" day.

It is doubtful whether V. Kubiyovych, in his speech, could have added anything more significant. "You should exert all your efforts," he said,— "for the victory over Bolshevism. In Germany you should hold high the banner of honor, always remembering your mission and behave yourself accordingly. You are not going to Germany alone. (Indeed, the "volunteers" had a good view of the SS-men with machine-guns who surrounded them — author). Hundreds of thosands have gone before you. May God bless your work." [39]

The echelon of mobilized youth was sent to the Ruhr Basin. But Zaukel demanded more and more slaves. And Metropolitan Sheptytsky assisted Wechter as best he could. In a radio broadcast on April 21, 1943, he called on young Ukrainian workers and peasants to go to work in Germany. Suggesting that his speech be looked upon as an extraordinary sermon, the Uniate High Priest called upon the youth to be obedient to their masters, and promised that for so doing: "God would bless the entire period of your stay beyond the borders and the rest of your life."

Strange Alliance and the Recent Past

More than one decade has passed since the defeat of Nazi Germany. Many documents have been published during this period which testify to the close collaboration of the Uniate upper echelons with the Nazi *Abwehr* and Gestapo.

Nonetheless there continue to appear articles in the West whose authors try in vain to describe the Greek Catholic clergy as a "force" which was almost in opposition to the occupation regime. In particular, the Uniate Church is credited with "saving" the Jews from extermination.

In this question the Uniate officials and nationalists — on whose conscience lie the deaths of hundreds of people of various nationalities: Ukrainian, Russian, Polish, Jew-

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[39] *Lvivski Visti* newspaper, April 15, 1943.

sh — found themselves allies with the Zionist "ultras." 'oday, seeing that their ideological platform is the sa-ne — anti-communist and anti-Soviet — they hold "round able" conferences in the USA.

Of course, such alliances are not new. We can remem-ıer a time when Sheptytsky, along with other Uniate ırelates had already established contacts with Jewish re-igious figures, i. e. during the Austro-Hungarian monar-:hy. Both, to an equal extent, were worried over the grow-ng revolutionary movement of the exploited masses, which night destroy the "God-given" exploiting-class system. La-:er, the Catholic, Uniate, Autocephalous and Jewish cler-gy almost in unison praised the "God-sent" government ıf landlord Poland and the builder of Rzecz Pospolita [40] — Joseph Pilsudski.

And whenever the point came up of consolidating counterrevolutionary forces, the Zionists and Jewish rabbis joined into a united front with the Ukrainian nationalists and the St. George prelates. In the churches and synogogues, both on holidays and week-days, as well as at different types of anti-Soviet meetings they cursed the ungodly communists, and called upon their congregations to faithfully serve the Polish landlords, Ukrainian capitalist and Jewish bankers.

Today, in spreading information attesting to the "benevolence" of the Metropolitan in regard to the Jewish population after the Nazis took Lvov, the Zionist, Uniate and nationalist press give as examples that the well-known Zionist Itzhak (Kurt) Levin and Rabbi David Kahane found shelter in the Residence of the Metropolitan.[41]

But why did the Metropolitan — who did not utter a single word in defence of the tens of thousands of Jewish workers who were annihilated by the Nazis in the Lvov Ghetto in 1942-1943 — give shelter to these two influential Zionists?

First of all, naturally, because of the common class interests of the Zionists and the Uniate clergy. The Metropolitan perfectly remembered the Head Rabbi of Lvov Ezekiel Levin, the father of Itzhak Levin. For he was the man who had sharply criticized the brave young Komsomol

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[40] *Rzecz Pospolita* — another name of bourgeois Poland.

[41] This "rescue" is fully described in the Israeli natinalist newspaper *Haarets*, the magazines *Ukrainski Samostiynyk* and *Khristyanski Holos*.

member of Lvov, Naftali Botvin who shot down the Polish police agent Tsekhanovsky. It was due to this agent's information that well-known Polish revolutionaries, fighters against obscurantism and reaction were arrested and shot in landlord Poland. Sheptytsky, as is generally known, at that time spoke in approval of the acts of terror released against the communists. With Rabbi Levin and his son, the Metropolitan shared a common hatred for communism, the same hatred which today unites the Ukrainian bourgeois nationalists and the Zionists.

After the Nazi occupation of the western Ukrainian regions, Rabbi David Kahane found himself in the Lvov Ghetto. But not for long: Gestapo agents — Zionists Goyliger, Rupert and others — operating in the Ghetto helped him escape.[42]

The Banderite newspaper *Ukrainski Samostiynyk* (July 1966) described the escape as follows: "One night in June, a beggar dressed in rags rang the door-bell at the chambers of the Metropolitan Sheptytsky, head of the Uniate Church and a highly respected gentleman among the Ukrainians of Eastern Galicia. The streets of Lvov were empty, only SS-men patrols and Ukrainian police walked the streets. The stranger carried a large bundle on his back. A frightened priest peered through the door 'hatch window'. The stranger, who made a pitiful impression said: 'Tell His Excellency that Rabbi Kahane is asking for help.' The priest timidly closed the opening. The next few minutes that the rabbi was kept waiting seemed to him a lifetime. But then the door opened, and the rabbi-beggar entered the chamber. The priest led him along a hallway into a large library and said: 'His Excellency asks you to be his guest: we will see to all your needs."

The so-called "aid by the Greek-Catholic clergy to suffering Jewry", widely disscussed by Uniate publications abroad, was actually limited to the saving of a few rich Zionists. Hundreds of testimonies and documents point to the fact that the St. George's holy fathers had a hand in whipping up anti-Semitic hysteria, under which the Nazis

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[42] David Kahane who was rescued by Sheptytsky, left for Israel where he occupied a high post in the hierarchy of the Rabinate. In 1952 he was appointed Head Rabbi Chaplain of the Israeli Air Force. Later he became Head Rabbi in Argentina.

in 1942-1943 annihilated hundreds of thousands of innocent people, both Jews and those of other nationalities.

Naturally, the Uniate prelates did not personally call for pogroms and mass murder. They did this with the aid of their trusty parishioners and followers: the son of Uniate priest Yulian Tarnovych, editor of the Lvov weekly *Rodnaya Zemlya* in the days of Nazi occupation; Osip Bandrovych, editor of the newspaper *Lvivski Visti*; Bogdan Kravtsiva, editor of the newspaper *Holos*, and other nationalists, who cultivated anti-Semitic propaganda.

Uniate functionaries from the suite of the Metropolitan directly participated in separate anti-Jewish acts. One of these was Vsevolod Durbak. Who is he? In his time, Sheptytsky granted Durbak a scholarship and sent him to study at the Rome Seminary of St. Josaphat. After graduation Durbak upon personal orders from the Metropolitan was appointed neopresbyter and prefect of a small ecclesiastical seminary in Lvov.

In July-August 1941, following orders from Joseph Slipij, Durbak published in the newspaper *Krakiwski Visti* a series of double-dyed anti-Semitic articles, in which he pulled out all the stops in praising Hitler and the Nazis for "fully excluding" Jews from "public and political life." Putting aside God's Commandment "Thou shalt not kill" Durbak expressed joy on the occasion of the inevitable annihilation of hundreds of thousands of people by the Nazis, and with satisfaction wrote that the destiny of the "Jews in the Ukraine and in all of Europe has once and for all been predetermined." [43]

The contribution of V. Durbak to the common cause of the Uniate and the Nazis was not limited to militant articles. On becoming chaplain of the police *Scutzmanschaftbatalion* 201 this monster directly participated in the destruction of dozens of Byelorussian towns and villages, and in the bloody executions of civilians — Byelorussians, Ukrainians, Russians, Poles and Jews.

Such is the life road of this "holy" traitor! At first a provocateur, calling for the annihilation of innocent people, and then arrests, torture and murder...

And here's the description of another representative of the St. George's devout — Nazi SD agent Yulian Tarnovych (Yu. Beskid). Brought up to love the Prince of the

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[43] *Krakiwski Visti* newspaper, July 27, 1941.

Church and receiving corresponding directions in the Met ropolitan chambers and in the office of SD *Hauptsturm fuhrer* Knohr, Tarnovych unleashed a frenzied anti-Jewisl campaign. In his booklet, first published in the newspape *Krakiwski Visti*, and later on the pages of the newspape *Rodnaya Zemlya* which he edited, he provocated and inti midated the peasants, and extolled his Nazi masters.

In trying to plcase the executioner of Galicia Ott Wechter and the Nazis from the District Propaganda De partment, Tarnovych, in almost every issue of the news paper which he edited, preached anti-semitism, and calle for pogroms.

Andrey Sheptytsky's canonizers and the priests fron the newspaper *Khristyanski Holos*, who are zealousl collecting evidence of "Metropolitan Andrey's Christiar love for the Jews", should in this connection listen tc "Mr. Editor" Yu. Tarnovych, who, according to the emigr nationalist press, live in Toronto, Ontario, Canada, wher he is writing essays, headed the *Newest History of the Uniate Church.*

Guided by the Nazi racial "theory," the occupiers be gan the annihilation of the Jewish population already ir the autumn of 1941. The Gestapo *zonderkommandos* drov all persons of Jewish nationality into ghettos. In the Lvo ghetto alone, the Nazis exterminated more than 136,00(persons including old men, women and children from Sep tember 7, 1941 to June 6, 1943. Some of them were sho in the ghetto, others in the Yanovsky Camp, and the re mainder was sent by train to be exterminated at the Belzetsk "death factory." 128,000 Jews were killed or buri ed alive by the Nazis in Stanislav District. Tens of thou sands of Soviet citizens — Ukrainians, Russians, Poles and Jews were killed by the occupiers in the cities of Lvov, Stanislav, Ternopol, Drohobych, Chernovtsi and Kolo miya...

Together with Nazis from special *einsatzkommandos* and *zonderkommandos*, the OUN killers from *Nachtigall* and Ukrainian police, blessed by Sheptytsky, took part in the final solution of the Jewish question. Many of them, escaping overseas after the war, sought and found a com mon language with the Zionists.

During the Nazi occupation, when the Hitlerites resort ed to the mass genocide of Jews, the Zionist leadership in the interests of the Nazis set up *Judenrats* in a number

of Western Ukrainian cities. These were so-called Jewish councils, whose main department became a law-and-order service. In Lvov this department had 500, and later 750 Jewish policemen. Suffice it to say that during the March "operation" of 1943, the Lvov *Judenrats* provided the Nazis with 20,000 Jews. For their services, rendered to the Nazis, the Zionist police in Kovel was honored with guarding the ghetto.

Under conditions of the ferocious Nazi regime, when thousands of Soviet people — Ukrainians, Russians, Byelorussians and Poles — put themselves in deadly danger by hiding fugitives from the Jewish ghettos in their homes. The Uniate high-ups informed the occupiers on these escapes of Jewish workers.

One of Sheptytsky's closest assistants Bishop Budka and councilor of the Metropolitan Ordinary Halyant maintained direct contacts with the occupation punitive bodies in Lvov. Prelate Boychuk and advisor to the Bishop Consistory Lobodych had similar contacts in Stanislav. In Przemysl, it was the Uniate priest Hrynyk, reviewer of the Episcopal Consistory; and in Sanok,— the Apostolic Administrator of the Lemko Region in Western Ukraine — Malinovsky. It was these "holy fathers" who in fulfilling the orders of the SD and Gestapo during 1942—1943, reported to the occupiers on ghetto fugitives, and on individual Jews who, for the sake of keeping alive, attempted to accept the ritual of Christian baptism.

The head of the Uniate Church forbade the baptism of Jews. More than once Nazi agents from St. George's Church informed the Gestapo and SD on certain priests who had violated the "racial laws" of Nazism.

In January 1943 M. Halyant in a secret message, addressed to Chief of the SD Department E. Knohr, wrote: "According to my observations, certain priests and bishops have been violating the orders of the *Generalgouvernement* Office which deal with the baptism of Jews. Upon your request, I have the honor of reporting the following: The Przemysl priest Kovch Yemelyan, born 1884, consecrated in 1911, married, during the past year baptized one young Jew and two Jewesses in the Church of St. Nicholas.

This report was enough to have the almost 60-year-old priest arrested. He was thrown into prison, where for

two months he was subjected to torture and then sent to a concentration camp.

The Apostolic Administrator of the Lemko Region in Western Ukraine Malinovsky warned the Uniate clergy: "The given instruction forbids the baptism of Jews in the area under the *Generalgouvernement.* Whoever is a Jew, or considered a Jew, is defined according to instruction on determining Jews in the *Generalgouvernement* order of July 7, 1940. The prohibition of baptizing Jews in the *Generalgouvernement* area obliges parish leaders and priests to investigate every case of baptism as to whether or not the person to be baptized is a Jew, or considered to be a Jew. Special vigilance should be displayed by priests in those cases where the person to be baptized is an adult."

The Apostolic Administration ordered the clergy to be vigilant and not to believe different documents, and thoroughly conduct a "further investigation into the racial origin of the person to be baptized, if the priest suspects anything, for instance, the surname or appearance of the person to be baptized, then regardless of the presented documents he is dealing with a Jew." [44]

That is how in reality the Uniate clergy leaders "helped" the Jewish masses, in rescuing them from death, and who today on the pages of their publications praise the marauding policy of Israel in relation to the Arab countries, who call for the support of Kahane's fascist gang from the so-called Jewish Defence League, and look for ways to strengthen collaboration with Zionist leaders.

Traitors in Holly Robes

The leaders of the Ukrainian Autocephalous Greek Orthodox Church (UAOC) trod the path of treason and betrayal. In essence they turned the UAOC consistory, set up in Lutsk, into one of the auxiliary branches of the SD and the Gestapo. Borrowing from Sheptytsky and his suite methods of speculating on the religious feelings of their flocks, the UAOC bishops Polikarp (Sykorsky), Igor (Huba), and others called upon Christian believers to

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[44] Journal *Visti Apostolskoi Administratsiy Lemkivshchini* 1943, No. 19. pp. 4—6.

carry out the orders of the Nazi occupiers, to help plunder the population and send Ukrainian youth as slave labor to Germany.

The UAOC leaders, at present settled overseas, are now trying to pass themselves off as "political immigrants" and even "martyrs," and in every possible way disowning their dirty deeds on the territory of the Ukraine during World War II.

Especially active is the present "High Priest" of the Autocephalous Church, head of the so-called Ukrainian Orthodox Church of the USA (Stepan Skrypnik), well-known in foreign emigré circles as an arrant nationalist, dirty politician and anti-Soviet spokesman.

Who is this, if you don't mind us calling him so, Metropolitan? Whom do the prelates of the Ukrainian Autocephalous Orthodox Church in the United States represent in reality?

Upon its establishment in January 1919 in violation of the Orthodox Canonical regulations, the UAOC, from the moment of its foundation, became a mouthpiece of the interests of capitalists, landowners, kulaks — this bulwark of hostile forces to the working masses. As to its essence and political trend, the Autocephalous Church belongs to those religious organizations which, according to the precise determination of V. I. Lenin, "serve as a shield for the exploitation and stupefying of the working classes." [45]

The Moscow Patriarchate and other Autocephalous Orthodox Churches did not recognize the Ukrainian Autocephalous Orthodox Church. Besides this, the amalgamation which had proclaimed itself a church, did not have a diocese. Then a group of clergymen headed by Priest Vasil Lypkovsky and supported by the nationalist counter-revolution of October 11—14, 1921, held "council" of the UAOC, which contrary to Canonical Law illegally consecrated two first Autocephalous bishops.

After the rout of the White Guard, Petlura and foreign interventionists in the Ukraine, part of the "Autocephalous" fathers together with the counter-revolutionaries found themselves in Poland, Romania or Czechoslovakia, from where they dispersed to various countries.

In Poland, the "Autocephalous" found support from the anti-Soviet-minded Pilsudskivites, who hoped to use

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[45] V. I. Lenin. Coll. Works, vol. 17, p. 416.

the church organization in the struggle against the revolutionary movement in the country and against Soviet Russia. The "Autocephalous" priests who settled in Poland assiduously served the Polish gentry, collaborated with the punitive bodies of bourgeois Poland, handed over to the police Western Ukrainian communists and progressive-minded intelligentsia.

It was at that time that Stepan Skrypnik, nephew of Petlura and a colonel in his Army, began his career. He took part in many "delicate" operations of the crafty and cruel "head chieftain."

In Poland, under the patronage of the *defenzywa* (Polish Police) Skrypnik was appointed Secretary of Rovno Region. Petlura's nephew was to the liking of his new masters. He was qualified, both in word and in deed, to promote the "eradication of the schismatics-Bolsheviks."

And Skrypnik's efforts did not go unnoticed. His direct bosses from the *defenzywa* together with voivode Yuzefski, the bourgeois-nationalists and church leaders ensured the nomination of "smart Stefka" as a deputy to the Seim. Stepan Skrypnik was emerging on a "government" orbit.

But the war checked Skrypnik's parliamentary career. The Ukrainian bourgeois-nationalists together with their spiritual tutors switched over to serve a new master, Nazism.

On September 1, 1941, a so-called "Ukrainian Council of Trust" was held in Nazi-occupied Rovno by Ukrainian nationalists and the UAOC prelates. Taking part were Archbishop Polikarp, Archpriest N. Abramovych, Kovel's Father I. Huba, Stepan Skrypnik, U. Samchuk and several other traitors. The *Rada* (Council) expressed admiration for Hitler and his army, and resolved to create a "provisional administration of the Ukrainian Autocephalous Orthodox Church on the liberated (i. e. Nazi occupied — author) territories."

On December 24, 1941 the Metropolitan of the Autocephalous Orthodox Church in Poland Dionysius (Waledinsky) confirmed the "Most Trustworthy" Polikarp as Administrator of the "Ukrainian Autocephalous Orthodox Church."

The newly-made leader of the "Autocephaly" immediately sent a directive, instructing all devouts and priests to mention the Nazi occupation authorities at every divine service according to the approved form. This formula read

as follows: "God bless the Supreme leader of the German people, the supreme government and Christ-loving army. God grant long life to the Supreme leader of the German people, the supreme government and Christ-loving army."

The ruler Polikarp publicly announced that the Ukrainian Autocephalous Orthodox Church would continue to direct its efforts at strengthening the great unconquerable Germany and glorify the soldiers of the victorious German army..." The Nazi leaders Hitler and Mussolini have been, according to the bishop's words, called upon by Providence to create history in Europe.

In the archives of Erich Koch's *Reichskommissariat* seized by the Soviet Army, a very interesting document was discovered — the protocol of a talk between Archbishop Polikarp and *Sturmbanfuhrer* von Wedelstandt dated January 24, 1942. On that day the Archbishop paid an official visit to Erich Koch's deputy. Entering the office of von Wedelstadt and greeting him, reads the protocol, "on behalf of the Ukrainian Autocephalous Orthodox Church," Polikarp stated that his visit "was connected with his being appointed leader of the UAOC on the liberated lands of the Ukraine." The Archbishop read and handed over to von Wedelstadt the following "Declaration of the UAOC Administration":

"I bring to the attention of Your Excellency as the highest representative of German power in the Ukraine my appointment to take the spiritual guidance of the Ukrainian people into my hands, and thereby being responsible to God, history and the German authorities, I consider it my duty to record the great sacrifices of the heroic German soldiers as the price paid to liberate our land from Bolshevism... Realizing the historical significance of these events, I give into the hands of Your Excellency my readiness for loyal collaboration in the Great Cause."

On April 10, 1942 the consistory of the UAOC prepared another document — "Message No. 617" which gives a comprehensive description of the make-up of the "Autocephalous" leaders. It read:

"The 20th of April is the birthday of Adolf Hitler, the great leader of the German people. In connection with this, the Lutsk ecclesiastical consistory, by order of the ruler Polikarp, the Archbishop of Lutsk and Kovel, the Administrator of the Holy Autocephalous Orthodox Church on the liberated Ukrainian lands, commissions the clergy

of the Eparchy in the rural parishes after the Divine Service on April 19, 1942 and on April 20, the birthday of Hitler, in urban parishes — to hold a solemn prayer service for the health of the leader of the German people and for many long years of his life."

From the very first days of the Nazi invasion Stepan Skrypnik was one of the closest myrmidons of Polikarp. The former agent of the Polish *defenzywa* was now playing the role of "propaganda fuhrer". Upon instructions from the *Reichskommissariat* Skrypnik began publishing a Nazi leaflet *Volyn.*

Like the Uniate bishops, different types of nationalistic unions, Skrypnik exhorted through his paper to make new sacrifices for the sake of victory by the Fuhrer's "powerful army," to take action against the partisans, provoke Jewish pogroms and the like.

All hopes for the future the editor of *Volyn* connected with the victory of Nazism, with the establishment of Nazi regime in the Ukraine. "The day of final victory is close at hand," prophesied Skrypnik on March 29, 1942. "The time is near when the fanfares of the German soldier will ring out the joyous song of victory all over the world."

But his prophesies, like thousands of others, were refuted by the Red Army. The forces of the people's avengers grew quickly in the Nazi rear, particularly those in Polissya and Volyn regions. Railroad cars filled with the occupiers and material for the front were derailed. The Volyn Region was becoming a dangerous partisan-controlled area.

The leaders of the Autocephalous Church, like their Gestapo masters, were very disturbed over the fact that, regardless of severe reprisals and doubled Nazi propaganda, the working people of the Ukraine refused to submit to the occupation authorities and with each coming day intensified the struggle against the Nazis and their hirelings. Fear of inevitable retribution grasped the Nazi *Kreishauptmans, landwirts*, elders and police. The invaders were enraged and intensified their terroristic acts against the Soviet people. Dreadful crimes against the civilian population were commited in Rovno, Lutsk, Kovel and other cities of the Volyn Region by the Nazis and their hirelings.

But neither the shedding of blood, mockery, nor thousands of new graves, could weaken the heroic resistance

of the Ukrainian people, their courageous fight against the occupiers and their servitors. Responding to the appeal of the Communist Party, partisan detachments and units were set up in the Ukraine, as well as a wide network of underground Party and Komsomol organizations. Thousands of communists who had stayed behind for underground work in the enemy rear, headed the patriotic struggle of the people and rallied the working people in the fight for the freedom and happiness of their Homeland.

It was at this time that *Gauleiter* Koch decided to use the Nazi loyal leaders of the Autocephaly for "restraining the population and keeping the situation under control." Archbishop Polikarp was summoned to the Koch residence on April 23, 1942. The *Gauleiter*, first of all, thanked him for the "sincere" attitude to the Reich, for the friendly sermons and messages of the clergy and believers," reports of which Koch had received from employees of the *Reichskommissariat*. Referring to the growing partisan movement and mass resistence of the population to the Nazi political and economic measures, Koch proposed that the Archbishop "step up the work" on cultivating among the inhabitants on occupied territory "respect" for the administration of occupation. And he also added that he would issue a "corresponding order that certain sums of money be put at the disposal of the Autocephalous leaders for this purpose."

"New bishops are needed," said the *Gauleiter*, "to be consecrated. But they must be absolutely reliable and loyal to the great Reich."

Receiving the blessing of Koch, the Autocephalous archbishops zealously set about their affairs. Ordained to the office of bishop on May 14 at the Church of St. Andrey in Kiev was Stepan Skrypnik, an "absolutely reliable" person from the viewpoint of *Gauleiter* Koch. That is how a new bishop appeared among the autocephalists. A 44-year-old Petlura-Gestapo offspring, who adopted the name of Mstislav.

Those to be ordained to the office of bishop were: M. Tarnavsky (Bishop Manuil) for Belaya Tserkva, M. Tymoshchuk (Bishop Fotiy) for Chernigov, G. Ogiychuk (Bishop Hrihoriy) for Zhitomir, and others.

And the "holy worthies" rushed to show their Nazi patrons, that they were not mistaken in their choice. Ste-

pan Skrypnik, Nikanor Abramovych, Moisei Tymoshchuk and Sylvester Haevsky in a telegram to Hitler wrote:

"In this hour we appeal to the Almighty with ardent prayers and ask that He give you strength and health to successfully complete the great cause you have begun... We believe that the time is not far off when, in a rejuvenated Europe built on the basis of genuine Christian morals, the bells will ring out joyously telling the world about your victory." [46]

It would be naive to think that the autocephalous bishops went no further than sending telegrams of gratitude to Hitler. They not only put themselves personally at the disposal of the occupiers, but the entire staff of the Autocephalous Church. Dozens of priests, following the directions of the Gestapo and SD, in the name of God, called upon the believers to help the Nazi occupation authorities in every way, pay the great war taxes on time, hand in the so-called 'contingents' of grain, etc. and also send the youth as slave labor to Germany.

For his office of bishop Stepan Skrypnik diligently curried favor with Hitler. Thanks to his profound experience in spying and provocations while in the Petlura Intelligence Service and Polish police, Skrypnik was able to show himself useful to the new Gestapo masters. On being appointed to the Pereyaslav eparchy he, while retaining the office of Kiev vicar, fulfilled the orders of the Nazi punitive bodies, and travelled throughout occupied Ukraine.

"His Excellency has left for Poltava," or "His Worthiness is in Kiev," or "Bishop Mstislav is on his way to Rovno." Such were the answers often given to priests at the Bishop's residence in 1942—1943.

And truly, the Bishop did have his hands full. The Gestapo was interested in an underground group in Lubny, then suddenly immediate information was needed on the mood of the clergy of Kiev Region, or it was necessary to establish the location of a new partisan detachment.

With the appearance on the territory of Volyn OUN-ite bands, the Autocephalic dignitaries, following the example of their colleagues from the Church of St. George, rendered them great assistance. Many autocephalic priests were members of these bands. For example, the band hea-

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[46] *Nastup* (Prague), July 12, 1943.

ded by OUN-ite Enei included several autocephalists, graduates of the UAOC ecclesiastical courses which were organized by Bishop Polikarp in Lutsk. The sphere of activity of Bishop Polikarp's protegés did not differ much from that of Sheptytsky's students. Besides direct participation in raids on the Soviet people, the autocephalists conducted divine services, gave their blessings for murder, heard confessions and absolved sins.

By their black deeds, connected with the Nazi Administration and their moral degradation, the UAOC leaders once and for all compromised themselves in the eyes of Christian believers. And it is no coincidence that these "martyrs" — as they falsely call themselves — settled overseas. The traitors fled to the West in Nazi carts, fled from the just anger of the nation for the crimes they had committed.

Self-appointed Saint

After the war the UAOC center was moved to the USA, and the so-called Ukrainian Orthodox Church of the USA proclaimed itself the successor of the bankrupt autocephalists. Their center was set up in the town of Bound Brook, New Jersey.

After taking refuge in the USA and other western countries, the hangers-on of Nazism from the UAOC, did not stop their hostile anti-Soviet activity. Speaking from the viewpoint of frenzied anti-communism and acting in harness with bourgeois-nationalist traitors, they continue to slander the socialist system, spread different types of fabrications on "religious suppression" in the USSR, and poison the believers with nationalism. The anti-communist activity of the autocephalous "independents" took on a malicious character in the 1970s after Stepan Skrypnik came to power in the Ukrainian Orthodox Church.

The ceremony of 'enthroning' this former toady of Erich Koch to the office of Metropolitan was carried out with great pomposity. Mstislav invited to Bound Brook leaders of the Ukrainian bourgeois nationalists from the USA, England, Canada and West Germany. Personal invitations were sent to Pavel Shandruk, a former Petlura associate who had afterwards become a commander of an SS Division, to collaborator Nikolay Stepanenko, to the Hitlerite

henchman and presently a priest in Chicago Timofiy Fin and others. Among the participants were many banderite thugs from the *Nachtigall* Battalion and SS Division *Halychyna*, Nazi cutthroats from *Schutzmanschaftbattalions* and the *politsaylegion*, students of *"Plast"* (Boy and Girl Scouts), of UUY (Union of Ukrainian Youth), and other youth bourgeois-nationalist organizations.

It was announced that on that day in the Church of St. Andrey, Stepan Skrypnik would ceremoniously unveil a Cross-memorial in honor of Mazepa, Petlura, Konovalets, Bandera and Shukhevych, the worst enemies of the Ukrainian people.

Mstyslav's speech was full of trite phrases such as "awakening from slumber," and "loyalty to the ideals of nationalism." An attempt was also made to attract the emigré youth to participate in anti-communist activities. "We should like," with profusion said the new supreme prelate, "the ceremonial consecration of the Cross-memorial to become an occasion for the union of old Ukrainain warriors with our youth."

Soon after this gathering, Skrypnik appealed to the clergy and believers to hold in the USA and "the whole free world" a week of "ardent prayers for suffering Ukraine." He also commissioned the father-administrators and parish deans of the Ukrainian Orthodox Church, together with the parishioners, to organize donation collections for "wide-scale informational work at international organizations, in the international press, and at all state and public departments which we have access to." All these pompous phrases were meant to mask the self-evident truth: the believers' money was to go for anti-Soviet propaganda, on misinforming public opinion in the USA, for compiling different types of slanderous "memorandums" and "statements" in various international organizations and government departments of capitalist countries, as well as for other purposes which are very remote from religious matters.

In his sermons and messages to the believers, in letters to church organizations, in speeches at noisy gatherings of bourgeois-nationalist leaders, the High Priest of the Ukrainian Orthodox Church of the USA, openly speaks out against the policy of international detente and peaceful coexistence, and for a return to the "cold war" against socialist countries.

The militant ruler anathematized the ideological opponents of nationalism by appealing to a "holy burning" in the name of the struggle against "godless communism" and progress in general.

With great anger the autocephalous prelates attack any form of contact the Ukrainians living in capitalist countries might have with the Homeland of their fathers, anathematized the participants of progressive Ukrainian organizations in the USA and in other capitalist countries, condemned all who had visited the Soviet Union and the Ukraine and told the truth about Soviet reality. In this connection Skrypnik even issued a special message, in which he categorically forbade the autocephalous clergy to visit the Ukraine. The militant ruler strictly warned, that the indocile would be "suspended from the church and excluded from the list of clergy." This message also insistently recommended that rank-and-file believers refrain from visiting the USSR.

To the credit of a notable part of the believers of the Autocephalous Church, and also of a number of Orthodox priests, Skrypnik's threat of anathema did not influence them in the least. They, as before, visit the USSR, and with pleasure play host in the USA, Canada and other countries to their relatives and friends from the Soviet Union, and attend the performances of Soviet stage personalities on their foreign concert tours.

Priest Dmitriy Shchur from Canada visited Odessa in 1979. When asked by newsmen what he thinks of Skrypnik and his ban on visits to the USSR, Priest Dmitriy said:

"I know him personally. He had once visited Canada... Skrypnik is a real bandit."

"As far as his 'anathemà' or unfrocking is concerned," added the priest, "they are void, because Skrypnik is self-appointed. He has no right to be a priest let alone a Metropolitan."

Many Ukrainians, including the parishioners of the autocephaly, are taking notice of the fact that many former Nazi collaborators, SS-men and other renegades, who enjoy the special confidence of the swastika-branded ruler Mstyslav, have found shelter in the Church Council and "control commision" of the Metropolitanate, and other sections of the Ukrainian Orthodox Church. Take for instance, Konstantin Varvariv, member of the Metropolitanate Church Council. As a former employee of the Cri-

minal Police *Gebietskommissariat* in the town of Rovno, he directly participated in the arrests, raids and executions of Soviet people and, together with Gestapo-men took part in punitive operations against the partisans. Documents have been preserved in the archives which testify to the fact that Skrypnik's protegè received a monthly salary of 750 occupation rubles.

No less odious is the Archpriest Anatoliy Dublyansky, present chairman of the Supreme Clergical Department of the Autocephalous Church in Western Europe. During the Nazi occupation of Volyn this "saint," upon orders from the Commissar General of Volyn and Podillya Schepe, was appointed editor of the Lutsk pro-Nazi newspaper *Ukrainski Holos*, on whose pages he praised Hitler and his "God-sent troops." The Gestapo henchman demanded the slaughter of communist and Komsomol members, the surrending up of underground workers and partisans to the punitive bodies, and that everything be done to support the army of occupation (*Ukrainski Holos*, January 29, 1942).

Surrounding himself with former Nazis and Banderite extremists, the pseudo-Metropolitan is playing up to the most militant anti-communist and reactionaries of all shades, to all those who openly declare a course of confrontation with the USSR calling for a new crusade against the world of socialism. Among the closest and dearest "figures" of this type to Skrypnik are: the well-known zealous anti-Soviet activist Zbigniew Brzezinski; the leader of the West German revanchists Frans Josef Strauss; the head of the fascist Chilean Junta Augusto Pinochet, and other double-dyed reactionaries.

But Mstyslav gives special preference to the bloody dictator of Paraguay, General Alfredo Stroessner, on whose black conscience lie the murder of thousands and thousands of tortured and shot Paraguayan patriots. In the autumn of 1976 Skrypnik paid an "official visit to Paraguay" where he was received by the dictator. Together with Stroessner he took part in a cynical act, organized by the OUN-ite traitors in the home town of the Paraguayan Fuhrer, Encarnacion — the unveiling of a monument to Taras Shevchenko. This monument to the great Ukrainian poet, an uncompromising fighter against social and national oppressions was blasphemously built on Stroessner Square right beside a monument to this Paraguayan General and executioner.

Speaking at this so-called "ceremony," the former henchman of *Gauleiter* Koch eloquently praised the Dictator, who was standing beside him on the platform. "In your person," stated Skrypnik, "we (i. e. fascist collaborators, Ukrainian bourgeois-nationalists and other adherents of the bloody Stroessner regime — author) are honoring a state figure, who serves humanism not in words, but in deed."

In this toadyish tirade, is reflected, as in a mirror, the elderly saint, his political spinelessness and solidarity with the most malicious suppressors of freedom and progress, his readiness to loyally serve any and everyone in the future, whose aim is to fight against communist ideology, the socialist system, and against any progressive national-liberation movement.

At the same time the inflammatory appeals of Skrypnik, his playing up to both former and present-day Nazis, once again shows the believers to what depths of decay and political degradation the present prelates of the autocephaly have sunk. And more and more the former followers of the Ukrainian Orthodox Church are turning away from the bankrupt church reactionaries and are breaking away from nationalism for good.

And the self-appointed Metropolitan, incidentally, cannot hide this fact. Speaking at a conference of the OUN leaders in November 1978, Skrypnik complained that "the majority of our people have become mute witnesses of the squandering of the common national (i. e. religious and bourgeois-nationalistic — author) forces and means, of the wastefulness which is directly leading our community to "self-destruction" (*Ukrainski Visti* newspaper, Paris, December 17, 1978).

Comment on such an acknowledgement is unnecessary. The Ukrainian Orthodox Church of the USA and the small church bodies affiliated with it in a number of capitalist countries are on the verge of a complete break-up.

4. SWASTIKA ON A CARDINAL'S ROBE

Spies in Soutanes

One of the important means of subjugating the church to the interests of the Nazi Reich was the wide involvement of votaries from the Uniate and the Autocephalous clergy in collaborating with the German Intelligence Service and the Gestapo.

This was easy and required no special effort on the part of Nazi punitive bodies or spy organs, because the Uniate and autocephalous leaders had long been enraptured by the Nazi New Order and were, in practice, ready for any form of collaboration with Nazism. Examples of such contacts, first and foremost, were Metropolitan Sheptytsky, his seccessor Joseph Slipij, and the autocephalous bishops Polikarp (Sikorsky) and Mstislav (Skrypnik).

After being taken prisoner by the Soviet troops, Alfons Paulus — agent of the intelligence service (*Abwehr*-202) — stated at interrogation: "Upon his arrival in Lvov Lt.-Col. Eikern (chief of the *Abwehr*-Detachment 202B — author) established contact with the Metropolitan of the Ukrainian Uniate Church Sheptytsky... The Meropolitan put his home at Eikern's disposal for the Detachment 202, even though the building had not been confiscated by the German military authorities. Eikern and the Metropolitan held council every day. Later Eikern, as chief of the detachment and head of the OST (Eastern) department, issued orders to his units to establish communication with the Church and to support it in every way."

Another German agent, Colonel Ervin Schtoltze, was also taken prisoner by the Soviet Army. He had served *Abwehr* for many years, training groups for spying and sabotage from among the Ukrainian nationalists and priests; he directed the activity of German agents — heads of the OUN Andrey Melnik and Stepan Bandera, and knew many top secrets of the Third Reich.

Of the collaboration of Metropolitan Sheptytsky with the Nazi intelligence service, Ervin Schtoltze gave the following evidence: "During the occupation of the Ukraine by the Germans, an officer of the *Abwehr*-2 department, stationed in Lvov, Captain Prof. Koch, reported to me, that in our work (i. e. in the intelligence service of the *Abwehr*-2 department directed by Schtoltze — author) he

would use Sheptytsky. I reported on this to Admiral Canaris, after which the latter personally left for a meeting with Sheptytsky, organized by Koch." During the talks, which took place at the Metropolitan's residence in the spring of 1942, Sheptytsky informed the *Abwehr* boss on the situation in the Ukraine, about the contents of reports he received from the cities, on the growing partisan and secret underground activity of Soviet patriots, and set forth his proposals concerning the most efficient ways of joining the churchgoers and Ukrainian nationalists in the fight against the communists. "The Soviets", said the Metropolitan, "though they have been shaken, are to our regret still strong enough both in ideological and military aspects."

But the ties of Sheptytsky and Slipij with the Nazi intelligence and punitive services were not limited to meetings with Canaris and his subordinates.

On February 17, 1943, Sheptytsky, upon the request of Governor Wechter, appealed to the Visiting Apostle [47] in Berlin Petro Verhun, with the request to support the demand of the Nazi occupation authorities in sending Uniate priests to Germany for performing religious rites among the tens of thousands of Ukrainian Galicians, who had been forcibly sent by the occupiers off to the Reich. With the help of this undertaking the Governor tried to solve a number of important questions for the occupiers: in the first place to show that the Hitlerites respect the religious feelings of the Greek-Catholics (Uniates — trans.) and, in this way, induce at least some believers to go to work in Germany. Wechter was convinced that the pro-nazi minded Uniate priests would be able to agitate their flock in Germany, so that their efforts would be more productive, and also hoped with their help to cut down the number of mass escapes of the Galicians from the Nazi Reich.

The stand and hopes of the Governor fully coincided with the aspirations of Sheptytsky. And it was with this aim in mind that, in his letter to Verhun, he supported Wechter's idea, and in order to put this idea into practice he recommended that the Visiting Apostle meet with *Hauptsturmfuhrer* Knohr.

Verhun fulfilled Sheptytsky's assignment: he prepared corresponding data for Knohr. Who was this Captain

[47] Visiting Apostle — representative of the Vatican in a certain country or province.

Knohr? He was an experienced SD specialist, who for many years had been occupied with selecting and recruiting Nazi agents among bishops, priests and other clergy. In occupied Lvov he was head of the department for church affairs of the Lvov SD branch, and for almost three years maintained "friendly ties" with the Metropolitan and his assistant Joseph Slipij (valued by Knohr as "a great admirer of the Third Reich").

At the end of the war Knohr was taken prisoner by the Soviet Army. During interrogation he announced that the main task of the department which he headed was "vigilant surveillance of the religious life with the aim of complete subordination of the church to the interests of Germany, the mobilization of the entire church staff in servicing Nazi propaganda, the bribery and broad enlistment of the clergy in intelligence work in favor of the SD."

The occupiers selected in the main such church dignitaries for their agent-network who not only had extensive possibilities of informing the Nazis in detail on the situation in the higher religious and nationalist circles, but could also effectively influence them to the advantage of the occupiers. One such agent was Bishop Mykyta Budka, a colleague of J. Slipij.

"Bishop of the Greek Catholic Church M. Budka, living in Lvov in the house of the Metropolitanate consistory at George Square 5, was recruited by me personally at my office in the first half of 1942. His task was to study the priests and the adaptation of church policy to our, German, interests. Budka was commissioned to use the church for the preaching of propaganda in the sense that God was helping the Germans, and that the war would be sure to end with our, German victory... Bishop Budka fulfilled the SD instructions accurately." Such was the characteristic given to the bishop and his scope of duties by SD Captain Knohr.

Avksentiy Boychuk, Rector of the Stanislav Ecclesiastical Seminary was another Nazi servitor. A zealous admirer of Joseph Slipij, Avksentiy, from the viewpoint of envious Uniate priests, had made a brilliant career. With Slipij's support he became the Rector of an ecclesiastical seminary, and soon after councillor and reader at the episcopal consistory.

But without one essential detail the service record of the Rector would be incomplete. The matter concerns his secret-agent service in the SD, where Boychuk worked from November 1941 on, under the alias of Herr Klause.

Boychuk's surname appeared in the SD agent files after a lengthy discussion in the office of Knohr. Answering Knohr's question on the situation in Ciscarpathia, Boychuk reported on Soviet activists he knew, on the resolute refusal of the peasants in a number of villages to supply product-contingents for the "German liberating army," and gave the names of a number of priests who, in his opinion, "fussed a great deal over former collective farmers."

Having received this information from the new agent, Knohr sent it to Stanislav and ordered Willi Asman, Chief of the Stanislav SD, to continue his secret ties with Boychuk. The SS-man established contact with Boychuk and through him with Bishop Khomyshyn.

As was clarified during examinations at the trial of a group of Uniate traitors, the Nazis arrested dozens of patriots — Ukrainians, Russians, Poles and Jews — upon information supplied by Boychuk. Among these people were priests. For instance, thanks to the information given by the Rector of an ecclesiastical seminary, the Nazis shot a Catholic priest by the name of Vitvitsky, who helped Soviet people hide from the police. It was no wonder that Knohr, in estimating the merits of Herr Klause, wrote: "Avksentiy Boychuk, as our agent, did a good job."

Espionage reports on Soviet patriots and on the state of affairs in the eparchies came in to the Nazis from dozens of agents in soutanes and holy robes. Among them were Doctor of Theology Severin Saprun; Mykola Halyant, Administrator of the Metropolitan Ordinate; Vasil Hrynyk, spiritual judge of the Przemysl eparchy; Alexander Malinovsky, apostolic administrator in the Lemko Region; Vsevolod Durbak, chaplain of the OUN-ite *Schutzmanschaft-battalion*; Roman Bakhtalovsky, Father-Superior of the Stanislav Monastery; and many others. Each of those mentioned, and not mentioned traitors in soutanes took advantage of the religious feelings of the believers during the difficult times of Nazi occupation, elicited and shadowed their parishioners, handing over to the Gestapo those who refused to serve the occupiers.

In recent years the Uniate fathers and their nationalist yes-men have in all ways possible been advertising the trips of Cardinal Slipij to Brazil, the USA, Canada and West Germany, England, and even... the "holy places" in Palestine in 1933.

But the populizers of the Cardinal for some reason "forget" to mention another well-known trip. The Cardinal himself does not mention it, although the matter concerns this "leader" and his "trip" which, in one's time was of great interest to Metropolitan Sheptytsky, and equally so for his successor Joseph Slipij.

In May 1942, under the pretext of attending the funeral of I. Horbachevsky, Rector of the Prague Ukrainian University, Slipij left for Prague. On the eve of his departure Sheptytsky had a lengthy discussion with his assistant.

"I am sorry for the old chemist," said Count Andrey quietly. "He had only two more years to go to reach ninety. But we are not sending you to Prague for the funeral of our devoted Academician!" The Metropolitan made a pause, as if mastering up all his strength. And then he added in a whisper: "The main aim of your trip is Berlin. There with the assistance of the parish priest, Father Peter (Verhun — author), you'll meet with representatives of higher governmental circles, under whose authority are church affairs. It is necessary to broadly acquaint them with the state of affairs here in Great Ukraine, with our sincere attitude to the victorious German Army and to the Fuhrer personally.

"I think," continued Sheptytsky, "that in Berlin they do not properly estimate the forces and the fanaticism of the communists. Individual *Gauleiters* conduct themselves as if the Soviets have already fallen. But, despite our prayers and wishes, the Bolsheviks resist and stand their ground. The expansion of the partisan movement is a bad sign. The peasants in the villages are rebelling. Regardless of the priests' appeals, they are not supplying product-contingents. They are hiding Bolshevik agitators and runaway war-prisoners. The peasantry has still not forgotten that the god-cursed commune gave them land that was confiscated from priests and rich landowners.

"It is necessary to more broadly unite our believers

with the anti-Bolshevik front, primarily with all the Bandera and Melnik people. And with the help of the Germans, form them into an armed force which, first and foremost, would do away with the Bolshevik workers and peasants, and thus help the German Army on the front. It is not important for us whether such an armed force is called German or Ukrainian, so long as it is formed, and with the help of Fuhrer. Pass on to the representatives of the German authorities that we will continue to do everything possible to help the Reich recruit labor forces and to procure supply-contingents, also to help maintain a favorable attitude toward the Fuhrer among our believers... I hope you will also be able to see the apostolic Father-Superior Orsenigo, Bishop Vinken, and Hetman Skoropadsky. Meet also with Andrey Melnik."

On May 28 after the funeral Slipij left Prague for Berlin, where he was met by Petro Verhun, who had been notified by Sheptytsky. During his stay in the German capital Joseph Slipij stayed at Verhun's home at *Schleswigstrasse* 6. It was here that Slipij met a representative of the higher governmental circles. He turned out to be *Sturmbanfuhrer* Wandesleben, one of the leaders of the Security Service department for church affairs.

Wandesleben knew Verhun very well, for he recruited him before the Nazis attacked the Soviet Union. Verhun was a clever politician who systematically supplied the Nazis with information on the state of affairs among the nationalists and clergy, on the anti-nazi mood of the believers.

The discussion lasted more than three hours. Wandesleben attentively listened to Slipij, favorably accepted his assertion of his "loyalty to the Fuhrer and Great Germany," his readiness to further render all-round assistance to the Germans. In his turn, he promised to support Sheptytsky's proposal for intensifying the struggle against the Western Ukrainian population which had fallen under the communist influence.

Slipij spent several days in Berlin. He met and talked with the OUN leader Andrey Melnik and former Hetman Pavlo Skoropadsky — loyal servants of Nazism.

And again the Uniate prelates called for "all-round support for Great Germany," for the unification and rallying of forces of all the nationalists into a single anti-Soviet front which, under the black standards of the "Great

Fuhrer and in the name of the highest interests of the Catholic Church," should finally bring about a decisive defeat of godless Bolshevism."

The further rapprochement with Nazi chiefs, the strengthening of contacts with their OUN-ite myrmidons, the intensification of traitorous activity by the Uniate clergy ringleaders in the interest of the Nazi Reich — such were the results of the secret visit to Berlin of coadjutor Joseph Slipij in the spring of 1942, a visit which the "holy fathers" prefer to pass over in silence today.

Are There Any Limits to Hypocrisy?

Among the close St. George's prelates surrounding Sheptytsky, Slipij had long distinguished himself for his hypocrisy. A worthy student of Austrian and Italian Jesuits,[48] he always sought to please those from whom some sort of advantage could be gained. Enjoying the support of the congregations of Eastern churches, this master of intrigues and provocations from the very 1930s, had little by little, carefully begun to fight for an archbishop's pulpit. With the help of reliable people, at first among the clergy and later in the press, Slipij consistently spread the version of his "exclusive services" to the Uniate Church.

As Rector of the Theological Academy and an ecclesiastical seminary, Slipij turned them into centers for training specialists in anti-Soviet propaganda, selecting for training only those teachers and seminarists who were loyal to him. He would not endure any interference in the affairs of the academy, even on the part of Sheptytsky whom he, in words at least treated with "love and loyalty."

At the end of November 1941, Sheptytsky received a report on the financial machinations of Slipij and other teachers of the ecclesiastical seminary who, besides their salaries, received great sums of money for conducting divine services in the Lvov and suburban churches. It turned out that the fathers from the ecclesiastical seminary in praising the "victorious German Army" from the church pulpits received greater financial rewards than other priests. For the autumn of 1941 alone, nine priests of the

[48] J. Slipij graduated from the Catholic University in Innsbruck, Austria, and then studied at Angelicum and Gregorian Universities in Rome.

seminary, for divine services in honor of the occupiers received 2,550 zlotys besides their salary and free meals at the canteen of the seminary. These large sums aroused jealousy among the other priests. Metropolitan Sheptytsky was forced to intervene in the matter. He took measures to limit the incomes of Slipij and his seminary circles. From October 1, 1941, by order of the Metropolitan, 100 zlotys were deducted monthly for meals from the salaries of Slipij and three seminary professors.

Offended, Slipij wrote a personal letter to the Metropolitan which, like a mirror, reflected his petty nature and selfinterest. On three typed pages, vexed at loosing 100 zlotys monthly, Slipij gave a list of his services to Sheptytsky and the Uniate Church. In detail, he listed the number of academic hours involved, pointed out the effects on his health and nerves that it cost him to keep up the repairs and maintenance of seminary property, the trouble he had finding workers, mechanics, plumbers, glass-cutters, cabinet-makers, painters and so on. The coadjutor did not forget to remind Sheptytsky that — since the first days of Nazi occupation, when the Uniate "worthies" chaotically rushed from one church to another praising the "Fuhrer" and glorifying his troops — he, Slipij, not having either a car or driver, was forced to attend all churches, and "run everywhere in such a fashion that he returned home entirely exhausted. And besides that, he wore out his clothes and two pairs of boots."

"Any other professor," continued Slipij, "takes money for lectures, even though they have incomes on the side, either from the parish where they teach divine law or from other sources, and such persons work much less than I. Why, for example, should Father Rood,[49] who also gets free meals at your chambers, receive at the same a full professor's salary, when I only receive part of such a salary?... I am a canon, a court official, Rector of an academy and a seminary, a professor, chairman of the cathedral commission, and so on, and so forth... and yet I am forced to pay for canonical premises. Other fathers who are canons have established themselves much better than I, and receive three and four salaries."

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[49] Stepan Rood — at that time the closest advisor of the Metropolitan, Vice-President of the Metropolinate spiritual court and at the same time a teacher at a theological academy.

Note that Slipij did not mention the large income he received for renting out some seminary premises, for conducting divine services, from donations made to the seminary, and so on. In writing such slander this favorite of the "Prince of the Church" — Slipij — hypocritically ended his letter as follows: "I do not really want to complain and thank God I am able to work, but I ask you to accept these few remarks that come from my grieving heart as an explanation of the real state of affairs. I kiss your saintly hand, faithfully yours in Christ's name,..."

Regardless of its obvious interest, this letter to Sheptytsky from Slipij does not belong to the numerous and most vivid examples of the Cardinal's falseness and hypocrisy. Preserved in the archives are many such documents. One such letter contains an appeal to J. Stalin written in November 1944, soon after the death of Andrey Sheptytsky. When you read it, you wonder how great a pharisee a man must be to express sincere gratitude to the Soviet authorities, and to J. Stalin personally, for a "favorable attitude during the funeral of the Metropolitan" — especially after his boisterous praising of the mad Fuhrer and wishes expressed for his long life. Especially after the total mobilization of all the forces of the Uniate clergy for all-round aid to the Nazi Army one year after blessing the bloody killers from the *Nachtigall* and the SS Division *Halychyna.*

Blessing the OUN-ite bandits on the one hand — who even after the liberation of the western regions of the Ukraine continued their bloody killings — Slipij proclaims that the "church according to divine law does not interfere in political, military and purely secular affairs, but always fulfils its civic duty in accordance with divine law."

But the culmination of Slipij's shameless hypocrisy and demagogy, would probably be the "funeral oration" he made on November 20, 1969 at the St. Sophia Cathedral in Rome at the funeral repast held for a former teacher at the Lvov Theological Academy. According to Slipij, the deceased — "has glorified himself in the heroic affairs, feats and achievements" carried out for the Uniate Church. In mentioning names of persons deceased and pointing out their services to the most honest of clergy," Slipij mentioned the name of the former Prior of the Church of Transfiguration in Lvov, Havrillo Kostelnik. That same Father Havrillo, who in 1948 was brutelly killed by the

Ukrainian bourgeois nationalists by order of their spiritual guides.

This brutal crime of murder was carefully prepared by the Uniate leaders and the Ukrainian bourgeois nationalists. They took revenge on Kostelnik for his appearance before the clergy and believers at which he condemned the reactionary anti-people activities of Sheptytsky and Slipij, and resolutely spoke out in favor of a break with the Vatican and for reunification with the Russian Greek Orthodox Church.

At first Kostelnik had been subjected only to anathema; but on September 20, 1948 in Lvov, the OUN-ite bandit Vasil Pankiv, with the blessing of the "holy worthies" shot down the 62-year-old archpresbyter in broad daylight right after a church service.

Yet, 21 years later, in his "funeral oration," Slipij hypocritically announced: "Let this brief remembrance accompanied by ardent prayers be a temporary expression of our gratitude for God's wisdom, which he revealed through them (i. e. through the deceased teachers of the theological academy, including the murdered H. Kostelnik — author) for our enlightment. At the same time we may be confident that they will speak for us before the throne of God."

Kostelnik was very popular among the clergy and believers. And that is why Slipij is fraudulently trying to return to the bosom of the Uniate Church by making use of the name of the Prior of the Church of Transfiguration, the name of a man who was brutally murdered. Oh, what "holy" and pitiful words such a pharisee uses, and with an "aching heart!" For instance: "Respect and love for the people," or "favorable enlightening," or "heroic holy life in the name of the church," etc. Words for Slipij are simply outward show — like the fiery Cardinal's robe — which conceals his nature as cold and cruel, the nature of a political adventurer and people-hater, ready to commit treason and treachery to achieve his greedy aims.

The Fuss Around the Patriarchy

For several years now the Uniate crusaders in the United States, Canada, England and West Germany have been waging a noisy campaign around the creation of

the so-called Kiev-Galician Catholic Patriarchy which, of course, would be headed by Cardinal Slipij.

But influential Vatican circles have not supported this dubious idea of the Cardinal. Such a decision by the papal capital has avoked indignation among the Uniate prelates. On October 21, 1971 Slipij expressed his dissatisfaction at the Bishop's Synod in the Vatican. "Even though the Uniates," he said, "have shed rivers of blood for the Catholic religion and shown their loyalty to the papal capital... no one defends them." The issue of the newspaper *Khristianski Holos* of November 21, 1971, which carried a report on Slipij's speech, wrote: "The Cardinal said that he and his exiled church have become the victims of the Vatican diplomacy..."

According to the plans of the *Black* Cardinal and his followers the creation of such a patriarchy would allow the bankrupt St. George's clergy to strengthen their influence on the Ukrainian emigrés, including those belonging to the Greek Orthodox Church, step up anti-Soviet activity and in the future spread the "Jurisdiction of the patriarchy" on the entire territory of the Ukraine.

According to the scenario worked out by Slipij and his Banderite advisers, the OUN-ites overseas with the support of the most reactionary sections of the Uniate clergy — regardless of the opposition of the Rome curia — created a number of boisterous campaigns. "For the patriarchy and re-establishment of the Ukrainian Catholic Church" they conducted noisy meetings and manifestations, sent the Vatican "declarations" and "protests" demanding the "immediate structural completion" of the Uniate Church by establishing a patriarchy. Slipij's supporters carried out a malicious persecution campaign against the Philadelphia's Metropolitan Amvrosiy (Senishyn), also against the archbishops Vasil (Losten), Miroslav (Marusin) and several other dignitaries, many priests and laymen who, according to the opinion of the Uniate — Banderite brigands, did not give their "absolute trust" and "effective assistance" to their idol in a Cardinal's robe. In letters they incited, the "opponents of the patriarchy" were called "Judases" and "traitors." They intimidated them with reprisals and "boycotts," and demanded that they "immediately admit repentance" to Slipij himself. And many their "victims" knowing the criminal habits of the OUN-ite jackals did in fact express repentance...

Behind the loud demands for the setting up of this patriarchy, there lay, of course, not only the self-seeking aspirations of the Cardinal, or his pretentions for establishing an "independent" religious community, in which he would practically have unlimited power, but also the aim of forcing the Vatican onto the path of a "cold war," of shameless anti-Soviet provocation, which for many years had been attempted by Pius XI and Pius XII. Nevertheless, Slipij's adventurist idea has not received the approval of the papal throne.

And then in April 1975, Slipij illegally proclaimed himself "Patriarch Joseph I." Slipij's actions which were denounced this time also by the Rome curia evoked a new wave of discord among the Uniate clergy and the bourgeois nationalist propagandists among the Uniate. On May 24, 1975, addressing Slipij in this connection, Pope Paul VI pointed out that this wilful adoption by Slipij of the title of patriarch "has not only caused great pain to our heart, but at the same time called forth great confusion, and a splitting into factions, among the bishops and laymen supporting the Byzantine-Ukrainian rites; the latter had appealed to the papal capital with a request for a responsible explanation and urgent instructions."

Naturally, after the wilful proclamation of Slipij as being made "patriarch," a split did begin in the Uniate Church. For not only many bishops and priests, who remained loyal to the Vatican, but even people close to Slipij, openly spoke out against the pseudopatriarch. For instance, the well-known nationalist Prof. Milena Rudnitskaya, Slipij's biographer, whote: "I don't at all like the cooperation of a supreme archbishop with extremist political group (read — with the Banderites and other war criminals — author) and the transference into their hands of the 'civil movement' ... I am not against authority," continued M. Rudnitskaya, probably having in mind the halo of 'infallibility' which was created around the Cardinal by a group of toadies, "and I, in particular, understand the need of a trustworthy hierarch in the Catholic Church. But I am resolutely against the creation of idols and idolatry."

Such statements were not incidental for the cult of "holiness," created around Slipij by his fanatic admirers, had long overstepped all limits. "Prophet," "Ukrainian Moses," "Saint," and "martyr for the faith" were only a

few of the epithets that had been given Slipij by the cringing pilgrims. Some had even gone so far as to call the self-appointed Patriarch "Your Holiness," which in the Catholic Church is used only when addressing the Pope.

However, side by side with the eulogies expressed by foolish toadies, one more clearly heard sharp criticism of the militant cardinal among the Uniate worshipers.

Typical of the latter is a letter published in the emigré press addressed to Slipij by Yuri Spolitakevich, a Uniate priest in the town of Thompson, Manitoba, Canada. Father Spolitakevich pointed out that Slipij had usurped power in the Ukrainian Orthodox Church, conducted himself with a lack of sincerity and tact even in relation to high church dignitaries, had blackmailed his "Brothers in Christ", "had exorted large sums from them and used religious and Church affairs as a "political arena for advertising his false title of Patriarch." Spolitakevich came to the conclusion that Slipij was turning public worship into a unique kind of a show, a comedy in which he personally played the part of "star actor."

"You support the Banderites," wrote the priest from Thompson to Slipij, "because they yell louder than anyone else. But you forget that they are the most shortsighted and least progressive of all the Ukrainians (immigrants — author)... By their actions they are disgracing the Ukraine. And it is this party that you, Your Beautitude, have connected yourself with, and thus help to win the same kind of "fame" for us. It is not for nothing that your name is Slipij (blind), if you cannot see all this! And the most terrible thing is that this blindness of yours is apparently incurable. You are a "blind chieftain" from the evangelical parish clergy, leading all who follow you into a wolf-hole." [50]

Spolitakevich's article evoked malicious howls from the Banderites and the Uniate clergy in Slipij's camp. Threats and curses fell thick and fast on the priest. The "Patriarch" also added his bit and demanded that the Archbishop of Winnipeg Hermanyuk "dismiss Spolitakevich from the clergy."

But the fuss around Spolitakevich and his "noble patron" as Archbishop Hermanyuk is called by the followers of the "Patriarch" was only a storm in a tea-cup compared

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[50] Newspaper *Ukrainski Holos,* (Winnipeg), May 25, 1977.

to events that occurred in the Uniate diocese in Great Britain. Here Slipij's opponents rallied around Archbishop Augustine Hornyak, who called the Slipij's proclamation of being the Ukrainian Patriarch "an illegal" act "that contradicted the canons of the Catholic Church" and categorically forbade the priests of the diocese to mention Slipij as Patriarch during divine services. Even more than that, Hornyak actually dismissed from their parishes several priests who refused to fulfil his orders.

Hornyak's action called forth unconcealed malice on the part of Slipij who called the Archbishop a "Judas." He was echoed by the Banderite newspaper *Ukrainska Dumka*, published in London which, on February 5, 1976 branded Hornyak and the priests who supported him as "apostates and traitors."

The so-called Central Patriarchal Committee of the local Ukrainian Catholic Church, set up by the Banderites upon the prompting of Slipij, demanded that the Vatican "immediately dismiss from office the bishop so hated by the faithful flock."

These former bandits and SS-men literally bombarded Hornyak's residence with letters containing curses and threats. They hampered his divine services, barred the congregations from entering the churches served by Hornyak and his followers.

At the same time followers of the "Patriarch" set up their own "independent" diocese in Halifax, Canada, which was headed by Father Nikolay Matychak, and a former SS-man from the *Halychyna* Division — Ivan Muzychka, whom Slipij specially sent there from Rome. The formation of this "new diocese" of the Church which was beyond the jurisdiction of either bishop or papal capital, was given a very hostile reception by Hornyak and his Vatican patrons. The actions of Muzychka and Matychak were evaluated by the Vatican as a "direct challenge to the supreme leadership of the Pope in Rome" and it was proposed that both "envoys of the patriarch" were to stop conducting services.[51]

This evoked a burst of anger from the Uniate-Banderite extremists. They literally blockaded the churches where Hornyak and his followers conducted services. It was ne-

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[51] *Daily Telegraph*, December 15, 1977.

the executioner in Poland, Hans Frank. It was Slipij who, together with Metropolitan Sheptytsky, in the hard times of the Nazi occupation, pronounced his benediction on the Banderite bandits; it was Slipij, as the Vatican knows, who conducted the mass annihilation of the Polish civil population, including Polish Catholic priests. It was Slipij who, right up to the appointment of John Paul II, in his public speeches and messages repeatedly announced that Poland was the most dangerous enemy of the Uniates and Ukrainian nationalists, together with Soviet Russia.

Nonetheless, regardless of the flattering approaches and open toadyism of Slipij and his myrmidons, John Paul II at the beginning was very, very restrained in regard to consecrating a Patriarch. In an address to the Primate of the Ukrainian Catholic Church, dated February 5, 1980, the new Pope frankly stated that he "did not intend to broaden the jurisdiction of the Suprime Archbishop (i. e. Slipij's — author) by giving him extraordinary powers beyond the limits of his territory".

In March 1980, by order of John Paul II, a Synod of the Uniate churches was convened in Rome which appointed a successor (coadjutor) to the aged Cardinal Joseph. This office was given to the Uniate Metropolitan from the USA — Miroslav Lubachivski. The appointment of a coadjutor, aged 88 years, as head of the Uniates overseas, without doubt limits his leadership in the church, and to a certain extent puts him in an "honorable" position, but in practice he is an almost non-ruling pastor.

More than that, in connection with the appointment of Cardinal Augustine Kazarolli as coadjutor, and Joseph Del Ton as State Secretary for Public Affairs, in the bull addressed to Lubachivski on March, 27, 1980, it was proposed to attentively "watch the clergy and monks who have ties with the eparchy of the Lvov archbishop... and who, in connection with the developed situation, are found outside the limits of their territory", and vigilantly control "all possible abuses in the economy" of the Uniate hierarchy abroad.

Meanwhile this bull aroused malicious reaction on the part of Slipij's Banderite-followers who, in their Munich newspaper of November 2, 1980 attacked Cardinal Kazarolli, with extremely rude expressions; according to them, the Cardinal was "a master of political detente with the ungodly" as were other high dignitaries at the Va-

cessary to continually call on the police to restore "law and order" during the Bishop's devine services.

However quite often even the police could not pacify the raging ultra. On December 18, 1977 when Hornyak arrived to consecrate a newly-built Uniate church in Gloucester, a crowd of fanatics broke through police lines and assulted the Bishop. Only the interference of the police, according to the British press, saved Horhyak from an "agonizing death." A week later at a church in Leicester the Banderites crippled the Uniate priest Mr. McGregory, a Scot by birth, because he condemned in his sermon the attacks of the extremists on the Bishop.

Pope Paul VI spoke out in defence of Hornyak and his loyal clergy, and in a personal audience he expressed his symphathy for the bishop. "I bring you my condolences for your patience, and gratitude for your loyalty to the papal capital and the Catholic Church in which we are united," said the Pope. At the same time the Pope once again confirmed that, from the side of the Papal Throne in Rome there are no changes in the principled relations to the cause of the Ukrainian Catholic patriarchate." [52]

But the Uniate-Banderite gang, headed by the pseudo-patriarch Joseph I, did not calm down. Not breaking off with the Vatican, without whose political and financial support the very existence of these pitiful fragments of the Uniate was unthinkable, Slipij continuied to declare his "loyalty" to the Pope, still hoping to reach his goal.

The Uniate fathers placed special hope on the proclamation of the Patriarch in connection with the appointment to the papal throne, in October 1978, of the Archbishop of Cracow Karol Wojtyla. Slipij and his assistants began in every way to play up to the new Pope, praising his merits to the skies, and expressing the hope that he would return the papal capital to the past, to the struggle against communism. In addition, the Uniates and the Ukrainian bourgeois nationalists, in every possible way, began to curry favor with Polish counter-revolutionaries overseas.

This flattering approach to the new Pope and to the Polish anti-socialist immigration was especially hypocritical, coming from Slipij. For it was Slipij who, during the years of World War II, was one of the assistants of

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[25] *Khristianski Holos* newspaper, March 19, 1978.

tican. But times are changing, and so is the attitude of the papal throne toward the Uniate fractions overseas.

At the end of 1980, with the knowledge of Pope John Paul II, a Synod of Uniate prelates was again convened in the Vatican. It adopted a provocative "decision" on nullifying the resolution of the Synod of the Greek Catholic (Uniate) church, which had taken place 35 years before (March, 1946) in Lvov. In a statement in this connection the Uniate reactionaries (quoting the newspaper *Khristianski Holos* of January 4, 1981) announced that "the Synod (1946), at which our church supposedly broke its ties with the papal throne in Rome had never taken place". Just like that! The Synod of 1946 never took place.

At the same time, as is well known in clerical circles, the Lvov Synod of 1946 — the last Synod of the Greek Catholic Church — had a very large representation. Taking part were: Exarch of the Ukraine, Metropolitan of Kiev and Galicia Joann, a number of bishops from Eastern-Orthodox churches, 216 Greek Catholic priests and 19 laymen. Making a thorough review of the history of the Brest Unia of 1596, forced upon the Ukrainian people by the Vatican and the ruling supreme Polish nobility, studying the anti-popular character of the Uniateship which, according to Ivan Franko, brought "all of Rus endless grief and misfortune", the Synod of 1946 resolutely condemned "hatred and fratricidal struggle," which the Unia brought with it during the many years of its existance, and resolved: "To abolish the resolution of the Brest Synod of 1596, to liquidate the Unia, to break with the Vatican and to reunite with the Russian Orthodox Church."

In the years following the reunification with the Orthodox Church, the believers and the clergy of the West Ukrainian lands, in full conformity with the Constitution of the USSR, and with Soviet legislation on freedom of worship, extensively enjoyed the right to freedom of conscience, and to develop their religious life. "In my eparchy," related Metropolitan of Lvov and Ternopol Nikolay, in an interview for the newspaper *Visti z Ukraini* in July 1980, "there are several hundred eastern Orthodox churches. The reunification of the former Greek Catholics with the Russian Orthodox Church became a force which ensured religious life for Christian believers."

Everything seemed clear. The clergy and believers of the former Uniate Church broke off all ties with the Vatican and began building their own religious life as part of and in agreement with the entire Eastern Orthodox Church. Contrary to false rumors about certain kinds of restrictions on freedom of conscience, which are being spread in the West, the Christians in our country, including those in the Western regions of the Ukranian SSR, are able to satisfy their religious needs and, together with all the Soviet people, take an active part in the public and political life of the country, and do their utmost to safeguard peace in the world.

These facts, of course, are known at the Vatican, where the provocative Synod of the Ukrainian Greek Catholic Church took place (1980). But the organizers of the next anti-Soviet act, obviously had other aims in mind. Their task is to blacken the great truth about the Soviet Union, to sow mistrust toward the peaceful policy of the socialist countries, to evoke negative anti-government trends among the clergy and church-goers, and to set the socialist nations against each other.

The subversive activities of a small group of "apostles" — adherents of the Uniate anachronism in the West — have long been known to the Soviet people. But something else is surprising — the all-round publicity carried by the bourgeois-clerical mass media, especially in recent years, and official support given by the Vatican to anti-Soviet acts of the Uniate retrogrades and their nationalistic followers; and their approval of the provocative "decision" taken at the Synod of Uniate bishops on "canceling" the decrees of the Lvov Synod.

All this, as is well known in the papal capital, is a flagrant violation of article VI in the first section of the Final Act of the Helsinki accords, which bears the signature of a representative of the Holy See, on the inadmissibility of "any type of interference, direct or indirect, individual or collective, in the domestic or foreign affairs" of the other participating states.

How can the sudden change of the Vatican's attitude toward the Ukrainian Catholic Church (Uniate) be explained? What has called forth the publicity in the Vatican mass media of the embraces of the supreme dignitaries of the Catholic Chuch with the former assistant of Hans Frank?

There can be only one answer to this question. Under present conditions when there is a further intensification of the aggressive course of the USA and its NATO allies, conditions when international reaction fans the flames of military psychosis in the West, the conservative-minded part of the Vatican's top echelons are searching for any possibility of stepping up the psychological warfare against the socialist world. And in these conditions such compromised small fry as the Uniate and bourgeois-nationalist werewolves can come in handy.

As you can see, the imperialists and certain figures of the papal capital who collaborate with them — are trying to urge former SS-men, bandits and chaplains of the Nazi *Abwehr* to take part in an even more malicious "holy persecution" of communism than before, to take part in the preparation of a "crusade against the East" which was condemned long ago by history. But, the more the followers of Slipij and Hrynyokh and other Nazi "appointed" persons try to satisfy their present-day masters, the more they discredit their masters and religion itself in the eyes of all Christians and people of good-will the world over.

As a matter of fact, regardless of the support enjoyed by the Uniate Synod from a certain reactionary-minded section among high dignitaries of the Church of Rome, mutual hostility and discord among the Uniate top echelons continues. Their fight for posts, their squabbles, mutual bickering for handouts from the table of their real bosses, and for the right to "represent" emigrant society in the strong capitalist world — all this proves over and over again to the working emigré, to all the progressive public in countries where they now live, to what degree of decay the *Black* Cardinal and his supporters from the Uniate-nationalist leadership have come to.

In Common Anti-Soviet Line

During recent years the pages of the *Khristianski Holos, Holos Spasitelya, America* and other Uniate and nationalist newspapers and magazines have contained militant appeals for a "crusade against godless Bolshevism," for the unification of all anti-Soviet forces of the emigré

and nationalist rabble under the reactionary banner of anti-communism.

Following the conception of D. Dontsov, that apologist of bourgeois nationalism who advised church prelates not to give in but to seek conflicts with the "Bolshevik atheists," to "repress evil by both the spiritual and iron sword," the Uniate ringleaders are calling for an intensification of subversive activities against the Soviet Union to strengthen the anti-popular *Cross and Trident Alliance.*

Addressing believers all over the world, regardless of their religion, the clericals from the *Holos Spasitelya* — instead of the Commandment "Thou Shalt Not Kill" — utter the war cry: "There are ways capable of not only saving democracy from communism, but also of destroying... condemning communism to inevitable defeat!"

Such calls are usually followed by phrases about "love for the Ukraine" and the Ukrainian people. They are often heard in Slipij's speeches, who is trying to frighten the religious emigré in countries of Europe and America with the usual fabrications about the "suppression of believers" and "destruction of churches in Soviet Ukraine."

On attentively reading the messages and "communications" of the ringleaders of the Uniate Church and the nationalists, you can clearly see that their essence and trend have not changed. And this is not coincidental as they all the more clearly reflect the deep crisis of the nationalist emigré and the bankruptcy of their leaders.

Of late the OUN and reactionary church groupings have found themselves in an unenviable situation. In connection with the growing might and prestige of the USSR, with the triumphing ideas of socialism and communism throughout the whole world, the Uniate-nationalists are losing their influence among the Ukrainians living abroad. The emegré is turning away from the bankrupt politicians in robes and soutanes. The Ukrainian youth living in capitalist countries already does not react to maniacal appeals for the preparation of a "crusade against the East," resounding from the pulpits of emigré churches.

Progressive emigré circles and young Ukrainians abroad are insistently demanding from the church prelates and leaders of bourgeois-nationalist organizations to take into account the changes taking place in the present-day world, and to stop the hostile acts of "cold war" against the

Ukrainian people. The changing attitude of the believers is frightening the militant "holy fathers," for a decrease in the number of worshippers is followed by a decline in the income of the Uniate clergy — from the bishop down to the parish priest. The number of "donators" for the "liberation church policy" of the Uniate hierarchy is dwindling.

Trying at any price to delay the irreversible breaking-away process of their flocks, the clerical politicians — just as they did many decades ago — are attempting to pass themselves off as "spokesmen for national consciousness," as preservers of "national traditions," who are perturbed about the "national unity" and "common destiny of emigré society."

At the same time they are searching for salvation even in bourgeois nationalism, in uniting the anti-communist efforts of the clericals and nationalists, in the further strengthening of a Uniate-nationalist "make up" by calling it "Christian nationalism." With the aid of "Christian nationalism" they would like further to preserve their flock and to distract believers from participating in progressive organizations and public life in general.

The alliance of nationalists and clericals is not a new phenomenon. In the fight against progressive and social transformations, the reactionary church unions always worked together with the bourgeois-nationalist parties and organizations. For many long years the clericals have gambled on national problems, kindled nationalism among the believers. Using nationalist and chauvinist slogans, appeals for raising the "national consciousness," they try to intensify the influence of religious ideology, pass the church off as a spokesman for "national aspirations" among their flocks. Basing their declarations on religious dogma, the clergy try to prove the need for a further rapprochement and strengthening of a union of religion and chauvinist nationalism, they take steps to give nationalism a religious covering, and religion — a specific kind of nationalist shade.

In their turn, the ideologists of bourgeois nationalism in the West see religion as a specific bait for a certain section of churchgoers. They count on the assistance of clerical ideology on the one hand, and nationalism on the other, trying to evoke a negative attitude to Marxism-Leninism, to the ideals of proletarian internationalism and

friendship among nations. In this way both the nationalists and the clericals, guided by their class aims, are interested in strengthening their union, in uniting their forces for conducting joint anti-communist activity.

These are the stands taken today by fragments of the Uniate Church and leaders of the OUN-ite centers who live in the USA, Canada, England and other NATO countries.

The close union between nationalists and the Uniate clergy is manifested in their joint participation in various secular unions of the Ukrainian Catholic Church, which are usually called organizations of the laity (i. e. believers among the Ukrainians living abroad). To this type of organization belongs the so-called "Ukrainian Christian Movement," reflecting a union of the cross and trident. It was set up in May of 1955 in the city of Louvain, Belgium, on the initiative of Archbishop Ivan Buchko to unite the efforts of the nationalist emigré and Uniate functionaries. The conference of clerical and nationalist leaders convened in this connection proclaimed the creation of a new "secular organization of Ukrainian-Catholics" which, alongside the task of "rejuvenating the Ukrainian religious community," wrote in its statutes the following: "to care for the spiritual unity of Ukrainians in the free world," "to take an active part in liberating actions together with all the Ukrainian government-creating forces."

The main tasks, tactics, forms and methods of action of the movement for the near future are presented in the report of the Ukrainian Christian Movement "president" V. Yaniv, the former Gestapo agent and Banderite. According to the "president", the Ukrainian Christian Movement considers its task to be the preparation of nationalist clerical cadres of "great men, capable of great deeds." Noting "the broad dissemination of the influence of communist ideology, the forces of the communist party in certain countries of the free world," the spreading hope among nations for continuous peaceful coexistence, Yaniv militantly called for "action", for the strengthening and arming of the "Christian West." "Our days," he proclaimed, "demand robes with crosses, crusaders with the loud appeal' 'Such is the Will of God!..' People who would carry the holy fire must come from the ranks of our mov-

ement, and the Ukrainian Christian Movement must become a link in activities of the Church." [53]

The rules and regulations of the Ukrainian Christian Movement, fully express the true character of the "movement." Standing at the cradle of the Ukrainian Christian Movement were such well-known butchers and traitors of the Ukrainian people as I. Hrynyokh, V. Kubiyovych, former SS Division *Halychyna* chaplain M. Levenets, Banderite ringleaders V. Yaniv, Ye. Koval, P. Myrchuk and others.

Former SS-men and policement, *Abwehr* and Gestapo agents, spies and nationalists in soutanes head so-called regional associations of the Ukrainian Christian Movement in West Germany, Belgium, England and several other capitalist countries. For instance, former *Sturmbanfuhrer* and war criminal Ye. Pobihushchy, already mentioned earlier, was elected Chairman of the Ukrainian Christian Movement in West Germany.

Same Aims, Same Tasks

The Ukrainian Christian Movement is not the only clerical-nationalist organization reflecting the community of interests and tasks of both nationalists and clergymen. This gloomy allance of the OUN ringleaders and Uniate prelates in our days is also manifested in their joint participation in such anti-communist associations as the Union of Ukrainian-Catholics in America (UUC), Fraternity of Ukrainian Catholics in Canada (FUC), Ukrainian Worldwide Patriarch Association, union of Catholic Students "Obnova," Regional Union of Church Fraternities, and others. Also included should be the coordinating centers of the Ukrainian nationalists: the Ukrainian Congressional Committee of America (UCCA) in the USA and Committe of Ukrainians in Canada (CUC).

The executive bodies of these organizations, which have long become instruments for the intelligence services of imperialist states and their centers for ideological diversion, are made up of former Gestapo- and SS-men, of foreign intelligence agents and professional anti-Soviet-

[53] *Tasks and Activity of the Ukrainian Christian Movement*, Ist edition (information series), 1959, p. 103.

ists, of bishops of the Uniate and Autocephalous churches. For instance, the leadership of the UCCA is made up of: "President" — former Colonel of the US Intelligence Service L. Dobryansky (who, by the way, cannot even speak Ukrainian), "Vice-President" — Uniate priest M. Harina, former SS-men O. Lutsky and R. Danilyuk, bandit of the Ukrainian Insurgent Army (UIA) M. Kovalchyn, Uniate priest M. Marusin and others.

Reactionary church organizations are closely interlaced with the small but noisy groups of former Nazi henchmen from the SS Division *Halychyna* and Banderite bands. They adopt joint "declarations" against political detente and hold provocative gatherings and demonstrations.

There are Uniate and Autocephalic chaplains in the so-called combatant "unions" [54] who conduct "solemn" church services, for former SS-men and UIA bandits, who "consecrate" the standards of various extremist nationalist groupings and deliver militant anti-Soviet sermons. Guests at such gatherings are often high church dignitaries.

For example, in October 1979, Cardinal Slipij especially flew in to Edmonton, Alberta, Canada, to "consecrate" a cross-monument in honor of the Petlurites, Banderites and SS-men from the SS Division *Halychyna*, "who perished on the battle field." In his speech the Archhierarch of the Ukrainian Catholic Church, according to the bourgeois-nationalist press "paid them homage and respect" and expressed the hope that the present generation of Ukrainian nationalists would follow "the ideas for which they gave their lives." Demonstrating his good will toward Hitlerite collaborationists and war criminals, Slipij consecrated two former SS-men — Uniates Yaroslav Haimanovich in Montreal and Markiyan Butrynsky in Chicago during his stay in Canada and the USA.

In this connection it should be noted that in the first years after fleeing overseas the surviving SS-men tried

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[54] Combatant organizations of SS-men and Banderite cutthroats with the patronage of reactionary imperialist circles have created their "regional boards" in the USA, Canada, England, Australia and number of other capitalist countries. The lower links of these "unions," so-called "Cossack units" including several surviving Nazis have been established in certain cities, states and provinces of countries to which these war criminals fled to escape just retribution.

to somehow conceal from the working emigrés their true fascist face, but with time, especially during the last half of the 1970s, feeling the support given by their imperialist patrons, they tore off their masks once and for all and openly proclaimed their aim — to take revenge for their shameful defeat and return to the Ukraine in the wagons of their new masters.

"There is no need to feel ashamed and throw into the archives such names as 'Halychyna Division' and the 'Grenadier Division' or the '14th Galician Riflemen SS Division," wrote former member of the "Military Council" of the SS Division *Halychyna* I. Kedrin-Rudnitsky in the magazine *Visti Kombatanta* which is published in Toronto. "The name is not important, what is, is the fact that the soldiers of the 14th Division in German uniform, together with top German officers, received the necessary military training and the latest weapons for the struggle against Bolshevik Russia!" He needed this "revelation" in order to reach the conclusion that under present-day conditions "a private army can only be formed on foreign territory, on the territory of a country which in the face of a pressing international situation will become our ally against our common enemy. There is no real opportunity of forming a Ukrainian legion today, but if such an opportunity should arise — for instance, from the numbers of Ukrainian servicemen in the US Army, along with the consent of the US Command and government — then it is clear there would not be a single Ukrainian statesman-patriot (nationalist — author), who would react negatively to this conception."

So speak the leaders of the so-called "Brotherhood of Former UIA Soldiers" who are in one formation with the SS-men. These former UIA soldiers are made up of surviving members of Banderite bands, i. e. from the number of those few criminals, robbers and killers who in their time were able to flee from the Ukraine. In preparing for a Third World War they have set themselves the task of promoting the revival of a militant spirit among their rather few supporters; of studying questions of military strategy and tactics, new types of arms and even... "experience in waging limited wars."

The bloody orgies and marches to the music of the Hitlerite "Horst Wessel" song give the survived Nazis no peace. In determining the tasks of the combatant orga-

nizations set up by these bandits and SS-men, one of the nationalist leaders, M. Stepanenko, at a rally of former SS-men in Toronto said: "It was high time long ago to end all this unnecessary idle talk at concerts and conferences. On the scales of history today the sword outweighs everything alse. The moment is coming for our age-old reckoning with Moscow. Like our predecessors on the eve of the two previous world wars, so we today, former soldiers of the Ukrainian nationalist formations, are obliged to activize and actualize the problem of military education, and to master the newest military art, so that military training is inserted in the activity of our combatant, sports, youth, student and other public and political organizations." Stepanenko called upon those who, in his words, had finished the "vital school of the division" to confidently occupy the leading posts in all emigré organizations and establishments, as well as in the educational system of the youth "from primary school to the university."

M. Maletski, the editor-in-chief of the magazine *Visti Kombatanta* was even bolder in his speech in January 1977. He characterized the state of affairs in the bourgeois-nationalist organizations as a "permanent crisis", as "chaos," as state of "mutual hostility" and "empty phraseology." Maletski called upon the former Nazi thugs to actively interfere in this process and in "their own way" establish "sound order." "As former soldiers," he wrote, "we not only have the right, but are obliged, to point out the reasons for the crisis and the possibilities of removing them."

And the encouraged ringleaders, yesterday's SS-men, began "to establish order" here and there. They often attended the rallies of the quarreling bourgeois-nationalist organizations and groups, instructed their leaders, demanded "unity." Beginning from May 1977, the "observer" from the SS-men brotherhood began, for instance, to attend meetings of the "presidium of the secretariate" of the nationalist organizations, pretentiously called the "World Congress of Free Ukrainians" (WCFU) [55]. According to the design of the clerical-nationalist "establish-

[55] Making up the ruling center of the WCFU are: The "Archhierarch" of the Ukrainian Orthodox Church of the USA S. Skrypnik, Uniate Metropolitan of all Canada M. Hermanyuk, Chairman of Overseas Union of Ukrainian Evangelist Baptists I. Ivaskiv and tens

ment" this parody for the "representative body" of Ukrainians living abroad has been declared to be the coordinating center of Ukrainian nationalist organizations and reactionary "exiled churches" in the West, to unite the ever disputing yellow-blue "presidents," atamans and bishops.

The clerical press abroad is zealously speaking out for the need to strengthen the union of the cross and trident, to consolidate the degrading bourgeois-nationalist and Uniate organizations. Especially zealous in this connection are the Philadelphia *America*, the Munich *Khristianski Holos* and the Chicago *Nova Zorya*.

The Uniate theologians and OUN leaders who appear on the pages of those newspapers advise the continuation of joint anti-communist activity with the help of religion and nationalism, a popularizing in every way the "traditions" of the surviving SS-men and UIA Bandits, and they demand that the influence on emigré youth be increased. For this purpose they make use of all kinds of "jubilees," religious holidays, OUN-ite and Uniate rallies, and so on. For instance, in July 1980 the former soldiers of the SS Division *Halychyna* marked the 36th anniversary of "military action" near Brody, where, as is well known, this division was utterly shattered by the troops of Marshall of the Soviet Union I. S. Konev.

In connection with this so-to-say jubilee, the Uniate newspaper *America* in its issue of July 19 published an original "appeal" to all surviving SS-men under the pretentious title "To Comrades-in-arms on the Jubilee of the Battle!" Not concealing their joy at aggravating the international situation, the SS maniacs keep calling on their new imperialist patrons to unleash a war against the Soviet Union, which in this article is addressed as "Enemy No. 1," because, by their definition precisely war is the "last answer to all misunderstanding." Pluming himself on his Nazi past, the author on behalf of former SS-men or OUN-ite bandits swears that they will continue "to fight for the same ideals for which they (upon the orders of their boss Himmler with the blessing of the

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of bourgeois nationalist ringleaders. But consistent strife continues for the "command post", for uncontrolled access to the financial donations of Western ideological diversion centers and various "noble" funds of monopolitical capital in this "stillborn" organization, as the nationalists themselves call it.

upper echelons of the Uniate Church — author) took up arms. This is an order of our destiny, and we know how to fulfil a military order."

As to the latter words, well, they do not arouse any objections. Certainly, the murderers from the SS and other Nazi organized OUN-ite police and punitive legions know how to hang, shoot and rob. This "science" they, in reality, mastered very well under the command of their *Abwehr* and Gestapo masters. And using this science, they sowed death and violence on Ukrainian lands.

Only one question arises. How can newspapers that officially call themselves "Catholic" print such misanthropic delirium?

Probably, first and foremost, this is the result of the class and exploitatory character of the militant nationalists and Uniate clergy; their joint serving of the enemies of the Ukrainian people; their pathological hatred of the Soviet Union and of communist ideology, a hatred which long ago replaced the biblical "Thou shalt not kill!" for the publishers and editors of this pseudo-religious newspaper.

Youth in the Plans of the Apologists of Uniate and Nationalism

One of the primary tasks facing the leaders of nationalist and Uniate centers is the ideological stupefying of the emigré youth, and subjugating them to their influence. Their goal is to disarm the young generation in ideological and class respect, to foster in them the ideology of anti-communism and anti-Sovietism, a faith in the mythical superiority of bourgeois society and the capitalist way of life.

The nationalist and the clergy well understand that the present-day and future of the so-called "Ukrainian politicum" in the West, depend on the solution of these tasks, on the degree of their influence upon emigré youth, on how active the paticipation of youth will be in the religious-nationalist groups and organizations under their control. And that is why they grudge neither efforts nor means for increasing such influence and for keeping the young men and women in Uniate-nationalist blinkers. In this connection they broadly take advantage of Uniate and

Autocephalous parishes, of the Church-parish schools, and so-called Ukrainian study schools, of different youth bourgeois-nationalist organizations and camps where the role of teachers and tutors of the younger generation is played by reactionary-minded clergymen and OUN-ites, many of whom in the war years served the Nazis and have stained themselves with the blood in their crimes against a civilian population.

One of the biggest extremist organizations of this type is UUY — Union of Ukrainian Youth, which is run by the OUN-ite-Banderites. This organization, with branches in the USA, Canada, England, West Germany and other countries in the West, is headed by the old OUN-ite provocateur Ye. Hanovsky; his deputy-former SS-man Yu. Derimend; the head of the so-called "educational council" — an agent for several Western intelligence services, Ye. Koval; and others.

The efforts of these (and other UUY "fuhrers" of lower ranks) are concentrated, primarily, on educating the emigré youth to hate the Soviet Union. The "ideological program provisions," "laws for the youngest and oldest youth" and the UUY "charter," — which are all embued with pathological anti-communist and religious obscurantism, hostility to other nations, and the requirement to be "always prepared to fight for the ideals of bourgeois nationalism — are fully subordinated to this task. The call for a "fight against the enemy," the strict fulfilment of "any orders" of the leaders, the manifestation "of strength of will and spirit," for "staunchness and inflexibility," the preservation of confidential secrets" — such is the content of the major thesis of these "ideological-program provisions."

The ideological indoctrination of boys and girls, their preparation and training for carrying out subversive acts by foreign intelligence services and ideological centers are carried out in special youth camps organized in the USA, England, Canada, Australia, West Germany and Belgium. Such youth were looked upon as "live goods," and for a "supply" of this kind it was always possible to snatch a large sum from the intelligence services. "The main purpose of the UUY camps," relates Fedor Bidnik, former member of the Banderite leadership in France who broke off with the nationalists and returned to his homeland, "is to indoctrinate the youth on the basis of anti-

Sovietism and draw them into the net of imperialist intelligence services."

For instance, the youth UUY "fuhrer" courses in the winter of 1978—1979 at the Banderite camp in Frankopol, Belgium, were devoted to the practical training of the youth emigré for taking part in the espionage and subversive subdivision of the NATO countries. The Banderite "experts" drilled the youth according to a young soldiers' program, took them on "excursions" and poisoned them with anti-communism and anti-Sovietism.

We can judge the character of the "preparations" of the young men at such courses from the series of articles published in the London newspaper *Ukrainska Dumka* in February 1979 by one of the OUN-ite-Banderite leaders H. Vaskovich. Vaskovich, who, by the way, delivered lectures for leaders of UUY cells in Frankopol, turns the attention of the OUN-ite functionaries to teaching the young replacements the skills of subversive anti-Soviet activity. Further he proposes to set up withing UUY a specialized clan of so-called "warriors," people who would fully dedicate themselves to military matters. The "warriors," according to Vaskovich, should study organization of armed forces, the structure and operations of separate military units, know military mechanised equipment and modern arms, know how to use them under any circumstances. At the same time they should enlist in the semi-military organizations in their residential district, and where the apportunity arises enlist in the regular armed forces.

A conclusion from these "instructions" advertised in the Banderite newspaper arises itself. The matter concerns training the new generation of "knights of war," the replenishment of cadres for imperialist espionage and intelligence services, the up-bringing and training of chastisers and killers, who can be used as "cannon fodder."

In this connection it is not surprising that surviving fascists, bandits and professional spies, such as former Kiev chief of police A. Kabaida (Zhukovsky), Gestapo agent S. Mudrik, SS-man R. Debritsky and others, are enlisted to work in youth OUN-ite organizations and in youth camps as "tutors." Suffice it to say that during recent years Ye. Pobihushchy, former commander of an SS regiment, came many times to the United States from Munich to work as a "tutor" in UUY camps. For many months he coached the emigré youth in the spirit of SS

traditions in the camps "Kholodniy Yar" (Buffalo,) "Barabu" (near Chicago) and Ellenville (near New York).

The "educational" work among the UUY members has been entrusted to Ye. Koval, a professional spy, member of the OUN-ite-Banderite leadership. "Self-seeker, adventurist and provocateur, ready in all ways to harm his nation, so long as he can make a dollar" — that is how the people who knew Koval spoke of him. It was Koval who sent to the Ukraine on an espionage mission the UUY leader in Belgium, a graduate of the Uniate ecclesiastical seminary Yaroslav Dobosh, who was caught red-handed by state security bodies and related in detail about the anti-people activities of Banderite and UUY leaders, and of Ye. Koval himself, of their connections with foreign intelligence services and their dirty role in fabricating slanderous lies about the Soviet Union.

For leaders of the clerical and nationalist organizations in recent years, it is becoming more and more difficult to keep the youth under their influence. The younger generation of the emigré community does not want to have anything in common with the hirelings of foreign intelligence services from the Banderites, Melnikovites and other OUN-ite groupings or with the opponents of social progress — the Uniate and Autocephalous hierarchy. The nationalists themselves have to admit this. According to the bourgeois-nationalist press only about one percent of the Ukrainian boys and girls living in the West are members of the youth organizations set up by the OUN-ites and reactionary clergy. Complaining about the emegré youth, the London Banderite newspaper *Ukrainska Dumka*, in February of 1978 wrote that "a significant number of young people have no desire to take part in the work of nationalist organizations, and certain immigrants are dissuading their countrymen from enrolling their children in seminaries and boarding schools which are headed by the OUN-ite and Uniates, considering them to be clerical concentration camps.

The crisis in the ranks of the Uniate Church is vividly observed in connection with the problem of so-called "spiritual inclinations," i. e. the enlistment of youth in ecclesiastical educational establishments and monasteries. The cohort of priests such as M. Levenets and L. Leshchynsky who fled to the West in SS uniform is growing old. However youths do not want to connect their lives

with a dying church. This very much alarms Slipij and the Uniate dignitaries.

To train new replacements for priests and nationalists, the prelates of the Ukrainian Catholic Church — on money from the Vatican — founded the Ukrainian Catholic University named after Pope St. Clement, the large and small ecclesiastical seminaries named after St. Josaphat in Rome, the ecclesiastical seminaries in Washington and Buenos Aires, as well as the Free Ukrainian University in Munich. In Bound Brook (USA) the self-styled Ukrainian Orthodox Church founded a seminary. Working there as "professors" and "educators" are former Nazi hirelings, spies and ONU-ite bandits such as V. Kubiyovych and I. Hrynyokh. And it is no more coincidence that the small number of graduates, educated by their "tutors" in the spirit of hatred for everything progressive today, work in ideological subversive centers and play the role of advocates of anti-communism. Nonetheless, contrary to the measures undertaken by the nationalists and clergy, their cloisters are empty. Only five future priests study in Bound Brook. The situation is not any better in the seminaries in Buenos Aires, nor in other centers which train clerical-nationalists.

Such a state of affairs is alarming to the Uniate fathers. Cardinal Slipij and the entire episcopate of the Ukrainian Catholic Church have joined in the campaign of enlisting emigré youth into the clerical ranks. The Cardinal has advanced a strong demand that one child, no matter a boy or a girl should be given by every Uniate family to the church.

The Unate prelates, "learned" theologians are feverishly trying to find out the reason why parishioners are breaking away from the church; why the young men, regardless of the ecclesiastical educational establishments available and fairly reasonable costs for learning, are categorically refusing to become priests. After studying this problem, the Basilian monk Father Roman Kravets, had to admit with regret that of late the "prestige of the priest" has considerably deteriorated, as well as his influence on Uniate believers, especially the youth.

"Young people," he writes, "grow up with a prejudice toward priests, inherited from their parents... As a result there are cases when parents persistently oppose children who wish to devote themselves to the service of God!"

"Parents and children," wrote the Uniate theologian M. Hrynchyshyn, "are devided by a gap which, apparently, cannot be overcome. Children have followed a road which their parents had not taken before. There exists a continuous conflict between parents and children. Children are becoming dropouts from family, from society, the parish and the church."

But neither loud appeals to "save the church," nor curses and provocations will help the retrogrades from the Uniate. An inevitable final crisis hangs over the decrepit apologists of the bankrupt Uniate Church.

The younger generation of Ukrainians living in capitalist countries are turning away from the Uniate-nationalist reactionaries and are more actively joining the struggle for peace, democracy and social progress.

At the Service of Anti-Communism

Adapting themselves to the new situation which has come about in the modern world, the strategists of anti-communism, various types of "Sovietologists" and "Kremlinologists" are working out new methods for hostile activity, are trying to activize subversive actions against the Soviet Union. Intelligence services, pseudo-scientific establishments, the press and radio, TV and the cinema have been enlisted for conducting anti-communist propaganda, spying and other hostile acts against the socialist countries and the forces of peace and progress.

The arsenal of the ideological opponents of socialism includes spying and psychological warfare, ideological subversion and political banditism. The large subversive-propaganda machine of imperialism continuously wages a hard attack on the minds of Soviet people, strives with the aid of the most subtle approaches and modern technical means to poison their conscience by slandering Soviet reality and blackening socialism, while whitewashing imperialism, its predatory policy and practice.

Different rabble from among the number of former collaborationists and Vlasovites, Hungarian and Czechoslovakian counterrevolutionaries, Zionists and revisionists, Baltic and Ukrainian bourgeois nationalists are broadly used in the noisy propaganda campaign, and in the ideological subversive acts financed by the intelligence services

in the USA and other NATO countries. The hierarchy of the Uniate Church, the spiritual tutors of the nationalists who settled abroad, are conducting subversive activity against the Soviet Union together with OUN-ite centers.

They try to send to the Soviet Union their emissaries, who smuggle in hostile material, establish contact with certain former Uniate priests, monks and other hostile-minded persons, who are inclined to undertake subversive action, and commission them for collecting and sending abroad slanderous information. With the aim of conspiring the anti-Soviet manifestations of their accomplices the clerical-nationalist leaders appropriate and secretly send to the Soviet Union money and other means.

The ideological agents try and take advantage of the hospitality and cordiality of the Soviet people for aims which are far fetched from tourism. In special hiding places in their cars, travelling-bags, soles of their shoes, certain pseudo-travellers try to smuggle into the Soviet Union ideological "venom," spying instructions and pornography. We don't have to go far for examples. In June 1976, customs officials at Kiev Borispol Airport noticed the unusual behavior of a "tourist" from England, Stepanida Solomchak. As soon as she set foot on Soviet soil, she became extremely nervous. And when customs officials asked her to open her large suitcase, she grew indignant and even threatened to complain of a "violation of her personal freedom." And it was no wonder. The luggage of this "human rights champion" contained a bulky package of bourgeois-nationalist newspapers and directives from the Banderite "Union of Ukrainians in Britain" (UUB), in which Solomchak had been an activist for many years.

A zealous supporter of Cardinal Slipij, Miss Stepanida also tried to smuggle into the Ukraine several written works and messages of her spiritual patron, all of which were filled with anti-Sovietism from beginning to end. But Solomchak never managed to spread this pulp literature through the Ukraine. Her trip ended at the airport where this sorry tourist finally had to make belated apologies to both customs and Intourist employees.

The espionage-voyage of a 22-year-old British citizen to the Ukraine also fell through. This Banderite emissary named Andrey Klimchuk came to the Soviet Union moved by a personal hatred that had been built up in him by

his father, a former SS-man of the *Halychyna* Division. The seeds of this hatred had been carefully nurtured by Uniate priests and leaders of the nationalist Union of Ukrainian Youth, to which Klimchuk jr. had belonged for many years.

Klimchuk smuggled ten thousand Soviet rubles to Lvov in his boot soles. The money was meant for persons engaged in hostile activities in the Republic. He also smuggled in a so-called petition with the ringing title — "Appeal of Underground Ukraine to the Governments of Western Countries" compiled by the Banderites in England. The OUN-ite provocateurs hoped to recieve it back bearing at least several signatures which would permit them to pass it off as a genuine appeal from a secret underground organization in the Ukraine. Naturally such an organization did not exist. But all this trouble was for nothing. The ill-starred emissary of these ideological agents was exposed in time.

"I am very sorry for what has happened and I realize that I've made a fatal mistake," confessed Andrey Klimchuk at a news conference in Lvov on January 3, 1978. "I am young and I've never committed any crime before this. I have no ill intentions toward the Soviet Union. I accuse the Ukrainian Nationalist Organization for enticing me into anti-Soviet activity which has lead to my arrest. I fully acknowledge my guilt and thereby appeal to the great humanism of Soviet law to drop the charge against me. I stand ashamed before my countrymen for the crime I commited against the Soviet Union."

The OUN-ite rabble and their "shepherds of souls" lure the citizens of those countries where their anti-Soviet organization has made its nest to conduct ideological subversive acts. One person they suborned was an Italian citizen, the Catholic priest and missionary Bernardo Vincenzo. At the end of May 1979, thanks to the vigilance of customs officials, the priest was detained at the border for attempting to smuggle into the Soviet Union the sum of 12,945 rubles which he had hidden in fake sides of a cardboard box. It turned out that the money was received by the priest from the Uniates and Banderites and was meant to be used for inspiring anti-Soviet actions on the part of certain persons from among reactionary-minded former Uniates.

By order of Slipij and his assistant Ortinsky, Bernar-

do had to collect information on the anti-social activities of certain Uniate followers, as well as about alleged violations of religious rights in the USSR. Of no less interest is the fact that, for these aims on the recommendation of Slipij, the emissary should have met with Fedoryk, the former Father Superior of the Monastery or the Basilian Order in Zolochev, who in the past was an active accomplice of the OUN-ite bandits, and who in his time sheltered Banderite terrorists and agents in the monastery.

Upon realizing that Slipij and Ortinsky were using him as a tool for their dirty ventures, Bernardo Vincenzo candidly told the investigation officials whatever facts he knew about the anti-Soviet activities of the OUN-ites and Uniate clergy. He denounced his own actions and expressed the desire to make a public statement. At the press conference held by his request in Lvov in October 1979, Bernardo, in part, announced: "Frankly speaking I was sympathetic to the nationalistic-minded representatives of the Ukrainian emigré and clergy. This, personally, predetermined my decision to help Slipij and Ortinsky in rendering assistance to persons in the Ukraine who, according to them, were being persecuted for their faith. I look differently now upon the activities of the organizations of Ukrainian nationalists in the West. I know they are calling for the unleashing of a Third World War which, according to their calculations, would destroy the Soviet Union as a state, and then their dream would come true about the establishment of an "independent Ukraine" and the rebirth of the Uniate Church... After acknowledging my crime against the Soviet Union and its people, I realized that I had been drawn into a political act, whose spirit and aim completely contradict my convictions both as a human being and as a priest. I not only condemn the anti-Soviet activities of Ortinsky and Slipij, but am also indignant over their making use of me as a tool to carry out such a dirty business as smuggling, especially for political aims."

In carrying out the orders and will of their masters from ideological subversive centers in capitalist countries, the Uniate-nationalist traitors are doing everything in their power to hinder the cultural ties between the working Ukrainian emigration and Soviet Ukraine, and to prevent Ukrainians living abroad from finding out the truth about the Soviet Union. To reach this goal they try to stop

Ukrainians from visiting the land of their forefathers, attempt to interfere with the holding of concerts and performances by Soviet artists and men of culture in countries where the Ukrainian emigré has settled.

Nonetheless the provocative intrigues of these bankrupt politicians are of no avail. Thousands of working Ukrainians from the USA, Canada and other capitalist countries visit the Soviet Union and the Ukraine, and bring back to the people the great truth about life in our country. Patriotic-minded immigrants and the progressive Ukrainian press give a fitting rebuff to the anti-Soviet attacks of the nationalists. And this just struggle which is attracting more and more people of good will among the Ukrainian emigré is constantly expanding and growing stronger.

By placing their stakes on the unleashing an anti-communist "crusade," the OUN-ites and Uniates overseas — headed by their pseudo-patriarch Josaphat I — are in sympathy with the most reactionary and militaristic circles in the USA, and they in every way support the latter's agressive aspirations. The US aggression in Vietnam evoked the undisguised joy of the yellow-blue ultras. The elderly *schutzmans* and SS chaplains expressed the hope that this dirty Pentagon venture would sooner or later turn into a new world war and finally would allow them, this time with the aid of the US Armed forces, to return to the Ukraine and again renew their black deeds.

The bourgeois nationalist ringleaders in the United States with the support of their spiritual mentors — the Uniates and autocephalists — organized a noisy campaign around the recruitment of emigrant youth of Ukrainian parentage into the US Army, sent the "volunteers" parcels which included besides food yellow-blue ribbons decorated with drawn tridents and crosses. The nationalist organizations and clerical brotherhoods sent their students hundreds of letters in which they tried to keep up their moral, and called for "courage in the fight against communism."

More than two thousand Americans of Ukrainian parentage were recruited by the bourgeois nationalist ringleaders only for the US Army's subversive and terrorist subdivision, the Green Berets. Many were children of former fascist hirelings and bandits of the UIA, or members of UUY and other nationalist youth organizations, child-

ren, schooled in anti-communism by former SS-men and police. But they, naturally, did not influence the course of the Vietnam war, nor could they. And this threw the OUN-ites off balance. Expressing their dissatisfaction with the way military action was being conducted in South Vietnam, the Banderite "mini-fuhrer" Stetsko called upon his American masters to unleash an atomic war. "Only the faint-hearted, who have lost faith in God," he expanded, "only politicians and empiricists who are occupied in reckoning up their voters, are afraid of an atomic war."

The obscurantists from the Uniate were unanimous, with the bourgeois nationalist traitors in calling for the continuation of agression in Vietnam. The militant priests tried to prove that the American troops who were committing horrible crimes on the much-suffering land of Vietnam could almost be called "defenders of freedom and democracy." When someone fearlessly compares the actions of the Americans in Vietnam to the crimes committed by the Nazis in the Eastern part of Europe, such a statement is "openly malign, slanderous, and even a criminal," the newspaper *Khristianski Holos* hypocritically wrote.

But the pitiful efforts of the nationalist yes-men, who are on the pay roll of imperialist reaction, fell through. The courage and heroism of the working people of Vietnam, the resolute support of their just struggle by the Soviet Union and other socialist countries, as well as by the progressive public the world over put an end to the agression and ensured the Vietnamese people a historic victory.

Pathological anti-communism, and attempts to satisfy their imperialist patrons no matter what, are forcing the Uniate-nationalist leaders to establish contacts with the most reactionary forces of the present day. The OUN-ites overseas have called the bloody Chilean Junta and its ringleader Pinochet "Allies in the Struggle against Communism." They have placed great hopes on present-day Peking hegemonists who, according to one of the "ideologists" of Ukrainian bourgeois nationalism A. Kaminsky, are mobilizing for the fight against the Soviet Union not only "their own, but foreign forces" (*Suchasnist* magazine, Munich, February 1978).

In trying to honestly earn the handouts of the CIA and other intelligence centers of the West, the hirelings

of imperialism in the emigré nationalist camp are calling for an intensification of the struggle against "godless communism," for strengthening the "offensive nuclear potential" of the USA and other NATO countries, and for stepping up preparations for a new world war. "During the first half of our century," wrote the Toronto-based Ukrainian-nationalist newspaper *"Homin Ukraini"* on March 5, 1977, "we have lived through two great world wars, but there are signs that we will live long enough to see, even in the nearest future, a third — which will probably be the greatest and most terrible of all. We perceive the impending threat to the world as one more chance, maybe the last lucky break we'll have. Should more than half mankind, or even more, perish in this war, in our opinion, it would not be too great a price to pay for the liberation of the Ukraine. (i. e. for the enslavement of Soviet Ukraine, and selling it into bondage to the imperialists.— author).

The insane ideas of the Banderite ultras find complete understanding and support on the part of the Uniate obscurantists, especially those who faithfully served the Nazis during the war years. Yesterday's spies and henchmen, now dressed in robes and soutanes, are frightening churchgoers with mythical horrors of "totalitarian communist regimes," and a fabricated Soviet "military threat." Especially hypocritical are the sermons delivered by Ivan Hrynyokh, former chaplain of the bloody SS *Nachtigall* Battalion, today a "professor" at Saint Clement's Ukrainian-Catholic University. In a fit of hatred for the Soviet Union, he calls for "preserving loyalty" to the banners of Ukrainian nationalism and, sparing neither effort nor blood, (and "if it be the will of God, not even your life"), to fight against the enemies whom, as always, he considers to be those who do not share his anti-people conceptions (*Khristianski Holos* newspaper, May 22, 1977).

From issue to issue the Uniate press proclaims the need to return to a "hard line course" in relations with the USSR, calls for the intensification of the arms race and the militarization of the economy of the West. Defending the interests of reactionaries, the Uniate ultras in the USA play the role of "cold war" champions. They demand an increase in military budgets, and the development of new weapons of mass destruction. For instance,

the newspaper America on July 15, 1977, the mouthpiece of the American Uniates, wrote: "The Soviet Union is mostly afraid of the US cruise missiles, and does not have a ready defensive system against them..." A worthy topic for a religious newspaper, don't you think?

In unison with the monopoly propaganda machine, the Uniate-nationalist newspapers and magazines raised a hullabaloo around the issue on the immediate arming of troops in NATO countries with neutron weapons. They describe the neutron bomb as a panacea for all the misfortunes pursuing the NATO generals. This bomb does not damage material and historic treasures, including cathedrals, and what is most important, it would help to "effectively hold back" the "leap of a Soviet tank army" to the English Channel.

"The neutron bomb," wrote one of the sorry strategists of the nationalists in the SS magazine *Visti Kombatanta* in October 1977, "will accurately and ruthlessly destroy all living beings, but leave inanimate objects intact: buildings, bridges, viaducts." Further this fascist — who signs his lampoon with the initials I. K.— passes over to evaluating the dropping of the atom bombs on Hiroshima and Nagasaki by the US Air Force, an act of barbarism which he hypocritically calls a "historic event." This atomic maniac is not at all bothered by the death of hundreds of thousands of civilians. On the contrary, he maliciously attacks progressive public figures, who condemn this monstrous act. His attacks are especially fierce against "liberal and pacifist circles in the West," who, according to him, are using the anniversary of the Hiroshima tragedy to place the brand of shame on the USA for its decision to produce the neutron bomb."

Unfortunately this advocate of nuclear death is not alone. Those who speak out for the production of neutron weapons include the "hawks" from the Pentagon, representatives of monopolies, and reactionary political figures of the West. Apparently, this is why the former SS-man writes with such undisguised joy that "the US government and the Pentagon pay no attention whatsoever to the protests of the public against the deployment of mass-destruction weapons."

The Uniate fathers play up to this murderer from the SS Division and his atomic lust. Without concealing the hope that the USA will use its nuclear potential against

Thanks to the consistent implementation of the Leninist course of the Soviet Communist Party, thanks to the monolithic unity and great friendship of the nations of our socialist homeland, the Soviet Union has reached new heights of communist creative work. Equality, fraternity and the inviolable unity of the nations of the Soviet Union — this has today become a fact. A new historic community of people has been formed — the Soviet people. Every passing year sees the increasing greatness and might of the Union of Soviet Socialist Republics which, as stated in the Constitution of the Soviet Union, "embodies the state unity of the Soviet people and draws all nations and nationalities together for the purpose of jointly building communism."

The whole life path of the working people of Soviet Ukraine and all their many long years of experience — both during the years of peaceful construction and during the years of severe trials in the Great Patriotic War — convincingly show that socialism was built and that we were able to defend the gains of socialism only thanks to the inviolable friendship and international fraternity of all the nations and nationalities of our multi-national state. "The Ukrainian people, through their entire history, have maintained their unshakable loyalty to this friendship, to their eternal aspiration for unity with the Russian people, to their ardent love and respect for them," said Volodimir Shcherbitsky, the First Secretary of the Communist Party of the Ukrainian Soviet Socialist Republic, "and our people will always be loyal to this secred friendship, to this great unity." [56]

And regardless of the fact that foreign clerical-nationalist centers are working hand in hand with the ultra-reactionary imperialist forces and continue their black deeds, their anti-people activity is doomed to failure. Having lost any connection whatsoever with the Ukrainian people and failing to win the support of the majority of the Ukrainians living abroad, the yellow-blue hirelings of capital are today standing on the verge of final collapse.

The stakes of the apologists of anti-communism on a miserly handful of traitors in tail-coats and soutanes, who are branded with the fascist swastika, are entirely lacking in future prospects.

[56] V. V. Shcherbitsky, Col. of speeches and articles, Moscow, 1978, p. 589.

the Soviet Union, the Uniate *America* newspaper in the issue of December 30, 1978 wrote with regret that the "trouble" with the USA is that the US leadership, who had in the 1940s an atomic monopoly, paid no attention to Churchill's words and did not drop an atomic bomb on Moscow, so as to destroy the land of the Soviets and world communism at "one blow."

The events in Afghanistan evoked a new storm of militaristic lust in the back rooms of the nationalists overseas. The OUN-ite and Uniate press is busy flinging mud at the democratic reforms going on in that country, attempting to discredit the fraternal aid which the Soviet Union is rendering to its southern neighbor, and keeps calling upon the leaders of Western countries to step up military assistance to the countrer-revolutionary bands of CIA hirelings who are committing horrible crimes against the civilian population of Afghanistan. For praising the aggressive foreign policy of the United States, in particular that, concerning the so-called Afghan question, the bourgeois nationalist ringleaders in February of 1980 were even the recipients of the gratitude of the then US President, J. Carter, which was expressed in a letter of one of his assistants to Ivan Oleksin, leader of the profascist "Ukrainian Fraternal Union in the USA."

But no matter how great the malice felt by the clerical-nationalist clique in trying to slander the greatness of the Soviet reality, no matter how great their hopes for a new world war which, according to their convictions, would open up the prospect of their return to the Ukraine — all these crazy ideas proved only to be the fruit of their sick imagination.

The Ukrainian nation like all Soviet people, know the price of the bourgeois nationalist hirelings of imperialism and refute with contempt their sorry attempts to sow discord and hostility among the nations of the Soviet Union and to undermine the unity of Soviet society. We will never forget the suffering and tears which the years of fascist anarchy, apologists of the cross and trident, brought to our land.

* * *

The great truth of life is wrathfully exposing the useless efforts of the instigators of anti-communism and their bourgeois-nationalist servitors to stop the invincible advance of socialism and progress.

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Клим Евгеньевич Дмитрук

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(на английском языке)

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Treacherous activities of the hierarchy of the Uniate (Greek Catholic) Church in WW II, collaboration of reactionary clergymen and leaders of Ukrainian bourgeois nationalism with the Nazi, detailed exposure of the hirelings of imperialist reaction, the former Hitler's servitors, engaged now in anti-Soviet activities–all these are the core of this unbiasedly written book.

Swastika on Soutanes